

A scale model of the proposed conference centre is shown with (l to r) Gerrit Wassink (building committee), Brian Lise (fulltime director), and Ted Soepboer (treasurer).

Lakewood grounds expand

The board of directors of Lakewood Christian Conference Grounds at R.R. 5 Forest (near Sarnia, Ont.) announces plans to build a 9000 sqare foot conference centre this year.

The Centre will contain meeting, dining, kitchen, fireplace, office and dormitory facilities for daily or week-end meetings and retreats. The centre will be used to accommodate 100 people overnight with a main auditorium of 250 seats for summer conference camping.

Mr. Brian Lise, the director, stated "Lakewood will be expanding to a year

round ministry with these added facilities."

A campaign to raise \$150,000 with the theme "Let Us Grow... Together" will take place during April to June. Many Sarnia area churches have been asked to support our new centre along with the Christian Reformed Churches in Southern Ontario.

"It's exciting to be a part of this unique ministry to provide an opportunity for spiritual, mental, and physical development in a christian environment," Mr. Lise said.

focus

Lutheran ordination

VANCOUVER, B.C. (EP) - Ordination of women is a major stumbling block toward Lutheran unity within Canada, according to the new president of the organization of Canadian parishes of Lutheran Church - Missouri Synod.

Rev. E.M. Treit heads the Lutheran Church - Canada, which like the rest of Synod, does not permit women to be ordained. The other two major Lutheran bodies in Canada, Evangelical Lutheran Church and Lutheran Church in America - Canada Section, do not officially oppose such ordinations.

No Scriptural conflict

GRONINGEN, NETH.(RES.) - A regional conference of Free Reformed Churches in The Netherlands decided that to open up the offices of elder and deacon to women is not in conflict with Scriptures. The conference, which includes only the churches of North Holland, asked the congregation of Groningen not to put the principle into

practice yet because of possible repercussions it might have on relationships with other churches within the denomination.

Reformed Church growth

GRAND RAPIDS, MICH.(RES) - The Reformed Church in America, the oldest Protestant Church in the country with a membership of about 350,000, has recently announced a drive to collect five million dollars for its Reformed Church Growth Fund.

The fund will be used to establish up to five new churches in areas where the RCA has not previously worked, for the opening of a new overseas mission field, and for aid to existing congregations that have committed themselves to growth by 50 per cent within the next five years.

Children at communion

GRAND RAPIDS, MICH.(RES) - The general synod of the Reformed Church of America will consider several theological studies when it meets this summer. The most important one for the church will be "baptized non-communicants and the celebration of the Lord's Supper."

The paper proposes that baptized children be allowed to partake of the elements when the Lord's Supper is celebrated. Since the proposal would require several adjustments in church practice, the paper will be submitted to the denomination for a year of study and revision with final action slated for 1978.

Psalm

by Henry de Jong

Mr. de Jong is a student of history and philosophy from the University of Toronto. He resides in Sarnia, Ont., where he has concluded a year of writing and musical studies.

O Lord, my Father, maker of a universe infinite in diversity and size, that you have created me, formed me, and called me by name is an act of love that I find utterly incomprehensible. The thought of such love overwhelms me to the point of unshed tears.

You, Lord, have knitted me together in my mother's womb into a fabric of such unfathomable complexity that it is capable of reflecting every facet of your glory, and then, Lord, when I ripped and slashed that fabric to pieces, you began to knit it together again, piece by piece, not with bitterness but with compassion and a gentle hand.

Now here I am, the fabric so far from its recompletion, yet having never been closer, and even now its wonderful design fill me with unspeakable joy. I can only wonder at the glory to come when, one day, the fabric is restored to wholeness.

Your hand, Lord, has worked with steadfastness since the beginning of time to prepare me for the newness that is being poured into my frail and wrinkled humanity. That hand bestowed a living faith upon my forefathers in sixteenth century Europe, renewing a tradition of reformation in thought and deed that has continued with undiminished vitality, during the last century among my ancestors in their homeland, and among those that left that land during the last thirty years to start anew in my native country.

Your hand gave to my grandparents a living faith that even now is not dimmed by mortality and continues its work of love. That hand brought a son and daughter of those grandparents into a union of love, sealed by faith and bearing fruit seven times over. Who am I, Lord, that I should have been given the rare privilege of growing up as a covenant child, in such a family, under the care and influence of this legacy of truth?

How marvellously you have caused the first fruit of this family to ripen during the past years. You, Lord, have forged in me hope that cannot be destroyed. All that passed through my thoughts during those years spiralled ever inward towards that hope, reinforcing it and building it up to equal the magnificence and strength of the wall of Jerusalem.

Your Word, Father, is the cornerstone of this wall, the foundation of my hope, but even more, by some strange miracle, your Word is the mortar that binds this wall of faith together, a

living Word that courses through my thoughts each day and sweeps them all into a unity of towering strength. O Lord, how great must be the love that shields me with such hope from the ravishes of despair, what joy belongs to those who seek its shelter.

Looking back over the broad expanse of history out of which this wall has risen I can see the unfolding of your creation; waves of knowledge and wisdom rising over the horizon and sweeping irresistably towards the present through places and times both far and near. Carried on crests of inspiration, I see men who worked laboriously to decipher a few of the pages in the books of nature and scripture, revealing the universe in all of its glory. On peaks of creativeness, I see the men who struggled to capture the meaningfulness of their existence in art, music and literature, rediscovering the potential fullness of earthly life.

The waves that now begin to bear me up have swelled greatly with the fruit of such labour as they swept through the centuries. Lifted up by this wall of understanding, I can see more clearly the glory and fullness of your creation towering high above us. Its summit is hidden from view by clouds of human failings, yet the glorious light that it radiates still penetrates where the thick mist of folly has been dispelled by the wisdom granted to your servants in generations past and present.

What great beauty I have seen in the few years of my life. You, Lord, have been drawing the veil of darkness from many of the windows that look out over the splendour of your creation. I have been struck with awe at your greatness while standing in the nave of a gothic cathedral, its massive piers springing upward to airy vaults high overhead, and its interior flooded with heavenly light. I have looked deep down into the very depths of material structure, where protons and electrons dance to your glory in nearly empty space. I have journeyed into the starry night sky and the universe which lies beyond it, and marvelled at its magnitude and complexity.

I have travelled back into time on wings of art, and seen, with renewed insight, the supple strength and joyful faith of Abraham's redeemed son, your promise brought to life by the gifted hands of Ghiberti. I have seen, with great delight, the intricate simplicity of a geometric proof. Everywhere I look, Lord, you are there.

Yet, though I have glimpsed your glory in many places, I am still as blind as Baal. It is a great comfort, Lord, to know that on the Last Day my eyes shall be opened to look on your face without blinking in the light of its radiant glory, and that until then, as we stand in the presence of the still

Continued on page 5

inside

Christian living	2
Letters	3
Anne Hutten	8
Rev. Ralph Heynen	6
Youth Page	7
Dutch section	9,10,11
Classified	12

NEXT WEEK

School for retarded

VIEWPOINT

Christian living Power over television

One of the most blessed and most cursed inventions by man has been the television. It can increase your insight into world affairs, science and humor or it can corrupt your mind, demolish your intellect and alter your sense of right or wrong, Christian or unChristian.

It was hailed as a great new piece of entertainment in the 1950s by many Reformed Christians. For some, it took a while before they accepted the possibilities of the television, others still keep it far from their living rooms. Some Reformed denominations disallow television in the home of their members.

It must be remembered that, even though we have power over the television, its programming is so keenly devised that it often has total control over us.

That box full of tubes and transistors slyly moulds our thoughts and visibly educates us, both in a good and in a bad way. We will not get into half-hour by half-hour programming at this time but we will just look for a moment at how we are made to think.

Soap operas continue to be big attractions among those daytime television watchers and I know of only a few people who do not watch at least one of those programs each day.

Television, via soap-operas and a host of other programs, eats away at the marriage, something which we saw last week as being the very foundation of Christian relationships.

Television develops an obsessive desire for materialism, the need for better homes, new cars and Fisher-Price toys.

We must deal with the threat of television in a positive way. We know that there are some good programs on TV and we often justify our watching it on that basis. But we also know that there is a lot of garbage on the air.

Many families have realized this a long time ago and they have developed other, healthier entertainment habits within the home. Some leave the TV off all week, returning instead to reading books or listening to records. That may be the best solution yet.

Others limit their children to one hour of TV watching per night but that often results in a situation where the children watch whatever is available... and not necessarily suitable programming.

Parents are often caught in a similar situation, however. How often don't we spend an entire evening on the couch, watching program after program without even judging from the TV Guide whether or not there is a good program available.

The simplest solution to bad TV programming is to leave the idiot box off completely and read. But perhaps the more constructive way of dealing with it, both you and I, is by developing a "Christian TV Guide."

Television is available to us but it should be used by us in a responsible manner if it is to be used at all. Actual programming will be discussed in a future editorial but before we deal with that it might be good to get some reader response.

Reader Response: In order to exercise our control over television it is good that we watch only those programs which can be educational and informative or which reflect a healthy, Christian approach to humor and other forms of entertainment. You are encouraged to send in a note listing television programs which you consider to be good for your family, so that we may together prepare a "Christian TV Guide". Send it to Television, c/o Calvinist Contact.

Keith Knight

by Keith Knight

NEWS VIEWS

National prison jurisdiction

TORONTO - On the eve of Ontario Treasurer Darcy McKeough's provincial budget, there is a great deal of talk going around about the province's intentions to dump correctional services.

The Ministry of Correctional Services spends \$128 million each year on its jails, reformatories and related forms of correctional services and McKeough says that entire field could be handled more effectively by the federal government.

Each province presently has jurisdiction over municipal or regional jails and reformatories which accommodate criminals serving up to two years in prison. Anything beyond that is handled by penitentiaries, the federal government's responsibility.

It is indeed cumbersome for each province to be responsible for some forms of correctional services while the federal government has jurisdiction over yet others.

McKeough's pending move seems to be quite logical. Besides, it would reduce the provincial budget by \$128 million annually and would undoubtedly result in a more efficient, federally run ministry of correctional services.

If all jails were to become federal responsibility, it would yield a set of uniform rules for jail conditions across Canada, it would bring about one set of standards for all jail guards and it would result in general efficiency.

McKeough suggests that not only Ontario disband its responsibilities with respect to correctional services but that there be a general constitutional

overhaul affecting all of the provinces and the federal government.

It is time, I think, for such a constitutional overhaul, especially with respect to such massive undertakings as correctional services. There is a need for consistency within our penal system, something which can only come about by placing that system under federal jurisdiction.

Keith Knight

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by Dr.Louis Praamsma

THE WORLD AROUND US

A Dutch proverb tells us that high trees catch much wind. Persons in high positions are often criticized. Even their personal and family life is often unduly and mercilessly exposed. Sometimes they have only themselves to blame.

However, we should be very careful here. We should not forget the admonishment of the Bible: "First of all, I urge that supplications, prayers, intercessions and thanksgiving be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way." (1 Tim.2:1,2)

We should pray for our rulers and persevere in it - only in that way we may expect that the Lord will bless them and us.

A man who needs much prayer is P.M.Trudeau. During the last months he was confronted with a first-ranking national problem, that of the unity of our nation, and in the same period the behavior of his wife Margaret came under close public scrutiny.

He must have had a very hard time, an almost nerve-cracking time and it was very refreshing to read precisely in this period a letter from his hand showing that he is aware of the fact that he needs a certain measure of

selfcontrol.

That letter appeared in the April issue of The Presbyterian Record, and it ran as follows:

"Dear Mr.Rayner,

I am writing in reply to your editorial in the Presbyterian Record expressing concern about certain remarks I made recently. I am regretfully aware that from time to time I use expressions which, even though they are fairly common usage, offend some people. It is certainly not my intention to offend, and I shall try to improve in this area.

Thank you for bringing this matter to my attention. I truly appreciate that you have taken the time to do so.

Your sincerely, P.E.Trudeau."

Although the words of this letter do not show a deepfelt sense of guilt, they certainly mean a graceful gesture toward the editor of the Presbyterian Record and the readers of this magazine, and to all them who are likeminded with them. It is an honor to Mr.Trudeau that he made this purpose known.

A man who also needs much prayer is the president of the U.S., Jimmy Carter. He has come to his office in very turbulent times as far as the domestic and the foreign policy are concerned. He needs the strength of a David and the wisdom of a Solomon.

For all who are in high positions

What did he do the first Sunday after his inauguration? You can read about it in the April 1 issue of Christianity Today. Carter and his wife and daughter went to church, to the First Baptist Church of Washington. They did not announce their coming; they did not get a special reception and some excellent places.

No, in the Sunday school class preceding the regular service Jimmy and his wife sat in the second row and the leader of that class, Fred M.Gregg "felt as though his Adam's apple dropped to his shoes."

He went to the president, however, and said: "Mr.President, I'm the teacher of the class and I want to welcome you to First Baptist Church and the Couples Sunday School Class."

"Thank you," Carter replied, "I am looking forward to hearing you teach."

"Is there any chance you would care to teach today?" Gregg asked.

"No, but I will sometime."

Gregg started his lesson. He asked what story immediately preceded that of Jesus' visit to the home of Mary and Martha. Carter gave the answer: "The story of the Good Samaritan."

Gregg then asked: "Why did Jesus take only a select few to heal? Why did He not heal everybody?"

Again Carter gave the answer: "His number-one mission was His preach-

ing and He did not want people to misunderstand His mission. Healing did not prove the Kingdom, and it was not His main point."

Some weeks later Gregg got a phone call from the president and the next Sunday Carter himself taught the couples class and Gregg noted that "he did a very good job."

It was not only with amazement, it was with the deepest respect that I read these things. This was a public profession of humble faith of the president of the U.S.!

It required courage of Mr.Trudeau to write his letter to the Presbyterian Record. It required still another kind of courage of Mr.Carter to sit down among the common members of a common church in Washington. Thinking about these things I took the Psalter Hymnal and read the words of "A prayer for all the needs of Christendom":

"We also pray for all civil magistrates. Particularly we would remember those whom Thou hast set in authority over us. Grant that they may fulfil their task in such a manner that the King of kings may reign over them and us, and that the kingdom of Satan, which is a kingdom of shame and iniquity, may through them as Thy servants be more and more opposed and destroyed."

LETTERS

Take pride in your heritage

Dear Sir:
It is with pleasure that I read from week to week the letters to the editor. Sometimes I identify with the authors, sometimes not. Of course, with so many different personalities writing in you get a great deal of different opinions of ideas and things. That's the beauty of it all.

Often I think, "Yes, I agree", or "", you're definitely wrong." Then I toss it around in my mind a bit, and I can usually come up with something positive, no matter what.

However, the letter of "A growing Canadian Church" in the March 11th issue had me so disturbed I just felt I had to write. What an appalling thing that the author could not feel pride in her heritage. Even more appalling that she found it shameful that Mr.Hoogeven felt so much pride in his. I must agree that Mr.Hoogeven put some things rather badly, but I don't think he meant them in the way the author caught them up. Perhaps it pricked her conscious?

She disagreed with Mr.Hoogeven that we have a Dutch reputation to uphold. I in turn disagree with her. As a Dutchman, a Canadian, a mother, a father, a doctor, a minister, a christian, each human being has a reputation to uphold. It has been said, the worst enemy of the Christian is a bad Christian. And yes, we are special. We are sons and daughters of the king.

She said, "Holland and Canada and languages will pass away. It is Christ that counts so let us uphold Christ." If she had stopped there I would have been in total agreement with the statement, however, then she added, "not our heritage." Those last words made the statement contradictory to the very essence of Christianity.

If a person has no pride in his heritage or nationality, I would venture to question if that person also had no pride in him or herself. However, I can only hope the author is mixed up with true pride or false pride, otherwise I just can't imagine how she could feel it is shameful to have pride in one's heritage.

Personally speaking, I myself was 5 years old when my parents immigrated from Holland to Canada. I, for one am thankful that my parents kept Holland, the place of my birth, real to me. I read, write and speak Dutch fluently and I am proud of it.

Several years ago I went "home" for a visit. When the pilot said, "If you look down, to the right you will see the coast of the Netherlands, the tears sprang to my eyes and I swallowed a lump in my throat, as I realized that here was the country God saw fit for me to begin my life.

Here was the country Mom and Dad talked so lovingly about, there was the country my father had fought for in the war. I love that country because my parents love it, because it is part of my heritage. Only when God takes second place to my heritage do I think it would be wrong.

When I was 21 I became a Canadian citizen. I'll never forget the day I stood in that courtroom and swore the oath of allegiance for Canada. The realization of the privilege to choose the country I would serve was very sobering.

I have a fierce pride for Canada that matches my pride for the land of my birth and ancestry. Canada's background is woven by many threads of various ethnic backgrounds. It is because of the bits and pieces of art, culture, languages and traditions passed on to our children that gives Canada its rich and colourful heritage. And isn't it thrilling to realize that to God be all glory and honour and praise for this marvellous heritage?

I must confess one thing before I end this lengthy letter. When I was younger I was secretly ashamed of being Dutch. In my foolish pride I even changed my name for a while. (My Dutch name gave me away every time.) I was

apprehensive about bringing friends home because mom and dad had such a Dutch accent. And who on earth went twice to church on Sundays.

I, too, felt that the Dutch thought they were some special breed of people who always clanned together and refused to mingle or conform with Canadians. Now I realize that they were only trying to hang on to the things they knew for sure and very wary of the thing not so sure. Don't forget, old ways die hard.

And so perhaps our reader should smile with Christian charity when the minister slips in the odd Dutch phrase or when once a year the folks sing "Ere zij God", and if she comes across a Dutchman who brags about Holland just remember, some people brag about themselves, some people brag about their kids, some people brag about their homes, businesses etc. All of it is wrong, all of it is sinful, but all very human.

And when we learn to accept people as they are, with all their shortcomings even as Christ accepts us just as we are, then we will indeed grow as a Canadian Church.

Mrs.Ria Kroezen
Hepworth, Ont.

Only a warning

Dear Sir:
I suppose there is nothing so terribly wrong with being part of an evangelical movement or "bandwagon" (Editorial, Feb.18) The danger is whether or not you put the cart before the horses.

The editor has warned us against this danger and I don't see the reason for people to get so defensive when they hear such a warning.

It is not new, that people today have a lust for certainty. This desire to be sure about our destiny and purpose in life, has been with man since he was created. Ever since the fall, man has been lured by sin to place security in false gods. And those false gods, we must remember, were not only such idols as the Baals and the golden calf, but also such good things as the law (Matt.23:23-24), the ark (1 Sam.4:3), the temple (Jer.7:4), and even father Abraham (Matt.3:9).

The danger of turning the good things of God into an idol still exists today. The thirst for

religious assurance still drives people on. Like Israel, when Moses was on the mountain to receive the law, we aren't always patient enough. We can't wait for God's revelation. We want to see the Kingdom now. We have tasted the first-fruits and we want to experience more, and preferably today. We long to see the promises of Christ come true.

But we must watch out that our desire to see the finished product does not drive us to misplace our faith in something of this world. We must be careful in case such good things as doctrine (e.g.the inspiration of the scriptures), church growth, speaking in tongues, predictions, healings, organizations, denominations, our own faith (or spirituality), or whatever, do not make us feel more secure than the work and person of Jesus Christ.

A judgment? No, only a warning.

Bill Tuininga
Brantford, Ont.

Day of Prayer liturgy

Dear Sir:
In my original letter regarding the alarm about the World Day of Prayer, things got mixed up a bit. Somehow, I

received a new name and people may begin to wonder which Rev.Mulder was in fact the author. More disturbingly, a very serious misprint occurred in the article at a very crucial point. The liturgy does not say that Christ gave us His divinity, but He gave UP His divinity.

If Mr.VanderKruk had read the actual liturgy he would have understood my gasping better, I am sure. Now he talks about something I never said. Moreover the conclusions

Continued on page 5

Ugandan concern

Dear Sir:
As young people we are concerned about the developments taking place in Uganda. We are receiving reports of the countless murders, brutal behaviour of the president Idi Amin, and the persecution of Christians taking place in that country. Refugees from the country tell of the reign of terror taking place in Uganda.

As Christians here in Canada we are concerned for the lives of our Christian brothers and sisters in Africa. We believe that we cannot remain

silent while this takes place; but we ask you, Mr.Editor, to bring these crucial matters to the attention of Christians all over Canada. We call Christians to unite together in prayer and ask that the Lord will use the deaths of martyrs to build his church so that the persecutions may stop, and that assistance may be given to those who fled their country in fear. Also we ask Christians to speak up and express their concern to fellow Christians in their community as well as in contacts made through the

Prime Minister, your M.P., and the External Affairs Minister. We also ask the C.R.W.R.C. to consider the needs of the Ugandan refugees.

We are grateful to God how the church is growing all over the continent of Africa, but we are saddened by the Christians killed for their faith, in Uganda.

Signed by 15 young people
of Welland, Ont.

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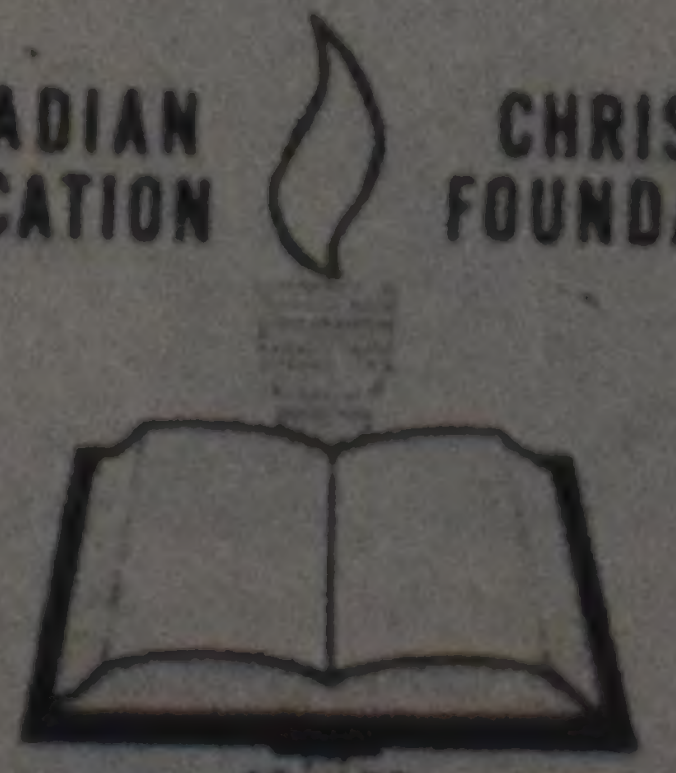
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CHURCH NEWS

Christian Reformed

Accepted

- to Taber, Alta., Rev.J.Corvers of Acton, Ont.
- as missionary to Puerto Rico (Pleasant CRC, Whitinsville, Mass. calling church) Rev.A.C. Leder of Trenton, Ont.

Called

- to Lethbridge (First), Alta., Rev.Anthony De Jager of Bowmanville (Rehoboth), Ont. It was mistakenly announced last week that he declined the call.
- to Barrie (First), Ont., Rev.H. Bierman of Ingersoll, Ont.

Canadian Reformed

Retirement

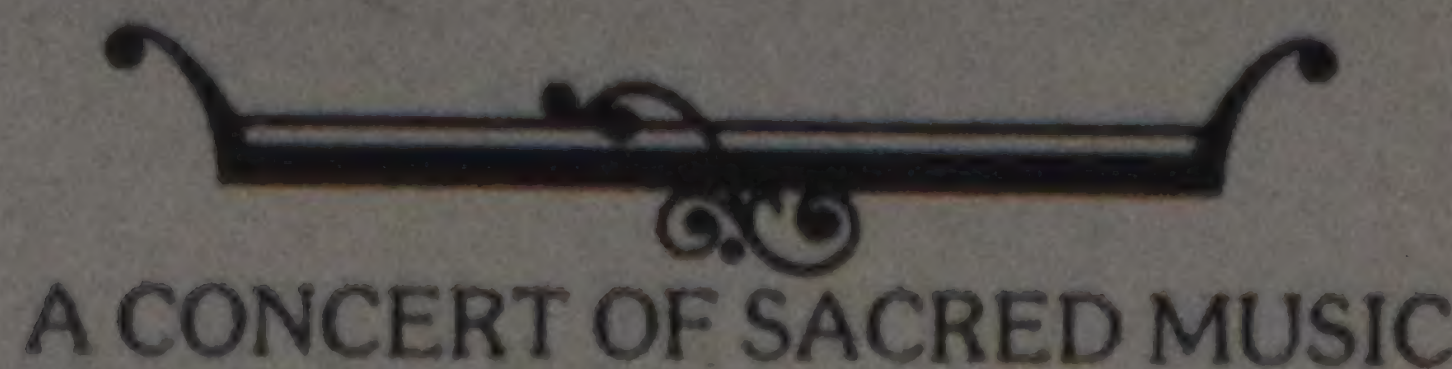
Rev.G.Van Dooren, minister of the Ebenezer Canadian Reformed Church of Burlington, Ont. will receive honorable emeritation May 17 after serving more than 40 years in the active ministry in The Netherlands and Canada. He served churches in Mussel, Wezep and Enschede, the Netherlands before coming to Canada in 1954 to serve Orangeville, Ont. for one year and then the Burlington congregation from 1955 until his retirement. In addition to his ministry he served as lecturer at the Canadian Reformed Theological Seminary in Hamilton, Ont. Rev.Van Dooren will continue as lecturer and will serve a number of vacant churches in Ontario.



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De Hollandse Vrouwenvereniging Lydia I te Strathroy, Ont.

hoopt 13 mei haar 25-jarig bestaan te herdenken. We nodigen alle oud-leden uit om dit met ons te vieren. We hopen 's middags om 3 uur met thee te beginnen en later te lunchen. De mannen worden uitgenodigd voor een gezellige avond, die begint om 8 uur. Het wordt gehouden in de **East Chr. Ref. Church te Strathroy**

Hollandse Dag in Moorefield

We hopen de Hollandse dag te houden D.V. op Woensdag 15 juni a.s. in het nu vergrote gebouw, in het Park te Moorefield.

Spreker: *Ds. J. Van Harmelen*

Verder: zang en muziek enz.

Aanvang 10 uur a.m.

Koffie vrij, maar neem uw eigen lunch mee.
De Commissie

Calendar of EVENTS

- April 29 Marriage Enrichment Conference at Aurora Conference Centre, Aurora, Ont. April 29-31, sponsored by Salem Chr. Health Association.
- April 30 Tenth annual meeting of Women's Action for the AACs, Brampton (Second) CRC, Steeles Street and McLaughlin.
- April 30 Fryske Joun, Jarvis Distr. Chr. School, Jarvis, Ont., 7:30 p.m.
- April 30 Comedy play by Acton Drama Club, "Look Who's Here", at Georgetown Distr. Christian School, 7:30 p.m.
- May 7 Andre Knevel organ concert, St. Thomas Anglican Church, Ontario St., St. Catharines, 8:15 p.m.
- May 14 25th Anniversary choral concert by New Life choir of St. Catharines, Maranatha CRC, 301 Scott st., St. Catharines, 8:00 p.m.
- May 15 Annual spring concert, St. Thomas and District male choir Crescendo, First United Church, St. Thomas, Ont. 8:15 p.m.
- Sept. 10 Annual Youth Evangelism Services (YES) conference, Brantford, Ont. CRC.

NEXT ISSUE OF CC

DATED	MAILED	AD DEADLINE
April 29	April 27	April 25
Mei 6	May 4	May 2
Mei 13	May 11	May 9

Psalm

Continued from page 1

powerful Lord of Darkness, you, in your mercy, will sustain us with foretastes of the conquering power of Light, a light that melts away the darkness of a universe viewed through the narrow windows of sin.

Now, Lord, as you have slowly begun to renew my fallen humanity, even the walls that separate these windows are beginning to crumble. Through the jagged gaps in our foolishness can be seen threads of unity between fragments of human understanding. In wonder I look on as the flying buttresses of the cathedral dissolve into the myriad twinkling stars in the sky, where planets dance before my eyes in harmony with electrons and with all of creation. It is a panorama that cannot but swell my heart with hope, a hope with its foundations so sure that no despair can penetrate.

I do not stand alone before this vision of glory. You, Lord, have made sure of that. You have raised up around me brothers and sisters who have seen as far or further than I. From their discussions, lectures and sermons I have gleaned much wisdom over the years, wisdom that opens my understanding to many of the signs of your goodness. How manifold is that goodness, Lord, how great the diversity in which you make it known.

Each new flowering of your love within their lives stems from a unique individuality, the fruit which they bear are wonderfully varied. Yet, by that very fruitfulness, I am reminded again and again, that its produce can be the work of One only, that every fruitful stem has its roots in the Living Water. What a blessing, Lord, that we may share such a diverse unity, that others can bear fruit whose seed your breath carries into the barren and dusty furrows of my own earthly body, and that others may draw for themselves from the Well of Life and be led to hold up to my own parched lips cups of the

Living Water, that this seed may be nourished and bear its own fruit.

It is exhilarating, Lord, to taste of the fruit that your children bear. Like the bells of a carillon their shared words of faith and wisdom break out into fragments of melody in the midst of an otherwise jarring and aimless clanging. Each unfolding of your creation is a gift, made all the more wonderful by the riches it leaves untouched, riches so great, that even after we will have worked for ten thousand years on the new earth, there will be no less of your glory left unrevealed than when we first began. Now, while we yet remain on this earth, and these gifts are mingled with seductively wrapped parcels of emptiness and destruction, the infinite glory that our gifts anticipate quenches the despair brought about by these lies, and convinces me of your power to resolve once and for all the suffering of my life and the history that gave birth to it. Blessed be your Name, O Lord, my God, for having caused such goodness to well up from the hearts of my brothers and sisters.

Yet, Lord, there is often very little depth to the music of your love. Many a melody touches our hearts without inspiring words of counterpoint and forming the delicious harmonies of exuberant children living together in glory. O, Father, it is so hard to break out of the shell that darkens the reality of your goodness. You lift us up, out of the shadows, to be bathed in streams of light, yet, when these rays of glory penetrate our hearts and caress our palates, we are content to but taste them, consuming instead the seeds of darkness that violate our hearts.

It is a heavy burden, Lord, to know evil so intimately without having the strength to prevent it from bearing its vile fruit within us. Its produce ravishes our hearts and makes our knowledge of your goodness barren. Please, Father, pour out the waters of

Life upon our hearts to free us from the impotence that shrouds us with a veil of darkness and threatens to leave us utterly alone, unable to radiate the glory of your presence.

You know the depths of my loneliness Lord, how, as more and more of your goodness is thrust into my heart, my longing to share it with others increases without being satisfied. So often I fail to nurture your glory as it seeks to take root and break through the suffocating shell that covers it, and, when tiny shoots do emerge from the darkness to penetrate the hearts of my brothers and sisters, only a few of its seeds are able to take root and send out new growth.

The infertility of our lives has become increasingly clear to me, in spite of the aprons of fig leaves that are meant to hide it. How often, Lord, I have sought, but been too frightened, to rip off these masks of pleasantness and indifference, for, while we wear them, social intercourse can bear no fruit.

Yet, as I look sorrowfully over this desert with its sparse patches of growth, I am struck with a great certainty that, in the light of Christ's love, and with the waters of his Word, we can transform these patches into oases of life, in preparation for the burst of flowering that one day will blanket the earth.

You have given me this hope through many things, Lord, but from nowhere has it poured more profusely than music. The familiar and fresh strains of harmony that issue miraculously from tape and turntable have been my only constant companion, lifting me up from depths of loneliness to heights of joy and peace. In nothing else is the redeeming work of your Son more evident to me.

The wonderful sonorities of human and instrumental voices lead me on breathtakingly beautiful explorations as the soar through melodic space in ever changing configurations, and join each other in surprising flurries of counterpoint. From the intricate melodies of Telemann's solo Fantasies, to the mighty choruses of Bach's Ein

Feste Burg, each musical fabric thrills my heart with its riches, and with the momentum of its efforts to restore those riches to us.

The surety with which I experience the redeeming power of Christ beckons to me, as I sit to one side of its fulfillment, and nods its assurance that I may stand up and begin to dance a jig to the music of redeemed life, a fugue ever swelled by the elect in anticipation of the final entry, when this chorus of praise, lifted up by the victory of Christ, will break forth triumphantly, and sweep us through the gates of the New Jerusalem into a land flowing with milk and honey.

To this calling, Lord, I have dedicated my life, for your voice has spoken clearly. You have swelled my heart with the visions of a young man, until it ached with a feeling like that of new wine seeking a vent. You have given me hope that I, in my own special way, will be able, increasingly, to open my heart and express my joys even if I am, as yet, still greatly hindered.

In dreams, the visions of your glory flow easily from my pen, shedding a new light of joy on the lives of others, though in reality I must still grasp agonizingly for words.

In thought, I often break away from a simple song to soar above it and lace it with joyful, accompanying melodies, though, when I put an instrument to my lips, my fingers stumble and cannot find the right notes.

It is my fervent prayer, Lord, that I may be able, in time, to remove the obstructions that stop up my heart, so that the wine of redemption may flow more freely into the hearts of my family, my friends, and the community of believers; for it is my greatest desire that I and those close to me should experience true communion, sharing together in the abundance and the joys of earthly life, and that Christians everywhere may live under this blessing.

Yours is the power, Lord, to restore us to your kingdom.

Alleluiah.

LETTERS

Day of Prayer liturgy

Continued from page 3

which were drawn on the basis of Christ giving up His divinity are not my own, but are found in the Heidelberg Catechism and in the Belgic Confession. If Christ is a mere man without divine powers, we simply have no Saviour. That was the crux of the whole argument totally missed by Mr. Vander Kruk.

Now that I am writing anyway, I was puzzled by the response of Mrs. VandeZande too. I simply cannot follow her logic that since the Evangelicals are serving the Antichrist by refusing to participate in Christian action and schools, we may as well pray along with the Christ-deniers who strip Him of His divine powers. I tried to grasp that argument but I could not. I would like to think that Mrs. VandeZande and I would rather be in the camp of the evangelicals with all their failures than in the camp of

those who have no real Christ and thus no salvation to offer to anyone.

I also received a letter from somewhere in Ontario berating me for bringing division in the church by writing such letters. Written by a minister of all people. Well, Mr. Editor, if I am to be accused for defending the person and work of Christ of divisiveness in the church, then I shall gladly bear that burden. I feel sad however for people who have these notions. Unwittingly they find themselves in the fellowship of those who bring another gospel, which is no gospel. I don't have to tell anyone what the apostle Paul said of those people. Compared to that my usage of the word "trash" was mild indeed I believe.

In any case, sir, I am not intending to start a full debate on this issue. Surely in our circles there is no need for

that. I just wanted to set the record straight and hope that this closes the matter satisfactorily for one and all and for the church as well.

Rev. L. Mulder
Brockville, Ont.

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CORRECTIONS:

In The World Around Us column of April 1 the following line "...I had a conversation with a lady whom I met somewhere. She was an unassuming woman..." ought to be read: "...she was an unassuming woman..." And the line: "...perhaps he would have been rewarded with a straight A; but it was, it was considered unacceptable" ought to have read "...but as it was, it was considered unacceptable."

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by Rev. Ralph Heynen

PASTORAL COUNSELLING

Temple Building

Temple building is something that is mentioned often in the Bible. We are encouraged to be builders of temples. Our bodies are described as temples and a most remarkable temple it is, fitly framed together so that it stands as God's most marvelous act of creation. The mystery of human life is something that we never quite understand. But the real temple is not the physical frame, the outer form, the color of our hair or eyes, or the shape of our bodies, but the inner life - our characters. For we are temples of the living God and this refers to the whole person - body, soul, mind, emotion, habits attitudes, all of these things form part of the temple that we are building. It rises ever so slowly day by day beginning when we are born and going throughout the years. Every new lesson we learn is an added stone to that temple that rises silently within us. Each experience, whether it is joy or sorrow helps us to make the temple rise. Each contact that we make, each influence that touches our eyes, every book we read, every conversation and every task, it all adds something to the construction of the temple of our lives. All of life furnishes materials for the temple we are building.

Some are building beautiful character structures, others are satisfied with a rather humble hut. There are many who have unfinished temples. The early beginnings were promising but it was never finished and it stands with its walls crumbling, a useless thing. We often see buildings like that which seem to have had a good beginning and there they stand unfinished and gradually molding and decaying and going to pieces because somebody had determined to build but couldn't finish the task. So are the lives of many people, they begin with lofty goals and noble aspirations but in the long grind of daily living they fail. Their ideals are forgotten and lost.

Often in a moment of high ecstasy people make

THOUGHT FOR THE WEEK: Jesus says to Paul, "My strength is made perfect in weakness." And Paul can boast, "I take pleasure in infirmities, for when I am weak, then am I strong." Now it may sound strange to some people to hear a man glorying in his infirmities, but in this the Christian faith also confirms the teachings of modern psychology. Your greatest weakness can be your greatest asset if you really make it that way.

noble choices and commitments for a life of devoted service. When we enrolled in college to begin our education for the ministry there were 60 young men who had their hearts set on entering the ministry. After a few years the number began to dwindle and seven years later there were 21 of us who graduated. This was not an unusually large number of dropouts. If you think of the number of people who have decided that they were going to become a doctor, a dentist, a lawyer, or any type of work that required a bit of effort, many, many have fallen by the way.

There have been dropouts all along the way in life. I'm sure that if all the boys and girls that started taking piano lessons had completed their training and had stuck to it, there would be a vast throng of trained musicians among us. It's often hard to find somebody who can play a simple hymn without making a lot of mistakes. There are Christian men who enter into a business venture with a firm resolve to run their business on Christian principles. Soon they begin to find there is too much competition, there are circumstances that allow them to sacrifice their principles to expediency and pretty soon they have to make compromises.

So it is in the lives of all of us. What marvelous promises we have made to ourselves and God as we stand at the dawn of the Christian life. But then there are struggles and battles and temptations to overcome and sacrifices that must be made. There is a danger that the warm glow of love becomes lukewarm and finally rather cold. The temples we had hoped to build are left incomplete.

What's lacking? We lack that power of endurance. In our generation we are not teaching our children a great deal of endurance. There is a tendency to shield our youngsters. We're going to determine that our children are not going to suffer the same things that we did when we were young and if we do this we are making a mistake. Children have to learn genuine determination and the only way they can learn this is if they have to face some obstacles and overcome some difficulties. The process of maturing does not become an easy matter. Real traits of character can only be developed when we use our character and when we build solidly in that way. To overcome our weaknesses we need to stress that we need worthwhile goals and if we want to attain these goals we are going to build our temple no matter what it costs. I think this becomes important in a world like ours.

With our recent successes in conquering space, man has gained an ever wider vision of the universe with the drama of God's creation. We tend to pat ourselves on the back and say: "Look, we've sent a man to the moon, our men have walked there." We praise our scientists and our technological skills and well we may. These things are all a tribute to the skills of men but as we build these things we may not forget that that is only part of the life of our nation.

While we were sending our men to the moon, there were race riots in our streets, a constant stream of young people who were taking drugs and there were many who were being committed to mental institutions and we have a nation of many, many people who are addicted to strong drink. While we are so busy conquering space, while we are building our temples we've lost sight of the fact that we also must conquer the human spirit.

The more we probe into the world in which we are living, the greater also becomes the scope of the unknown. We may push back the frontiers of space, but the more we do the more we realize how small we are in proportion to the greatness of the universe God has made. You and I, as we live in this world, are called upon to build temples in such a time as this.

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YOUTH PAGE

Having a youthful relationship

by John Struik and
Don Vander Klok

While popularity provides security and identity, it is only temporary. The answer then to the anxiety, instability and emptiness in casual boy-girl relationships is to go steady. Steady dating provides mutual security. It provides a partner for events that require a date, and it reduces the insecurity in the competition for approval from the other sex. It serves a little like marriage. Most important, others don't see you as alone, or, worse yet, lonely. The result is a terrific pressure to go steady and eventually marry. However, even here safety is incomplete. Who knows when one's best friend may steal one's steady, so be ready to attack - gossip.

The gaiety surrounding each party, meeting and get-together hides the anxiety beneath. One is continually anxious about being left out next time, losing a boy tomorrow that one has today, not getting the boy or girl one really wants; not getting the popular one, being sure one is a success, and so on.

The best way to feel the impact, the reality of their life situation, is to listen to young people as *they* tell us their main personal problems:

Beatrice: "I think about popularity and hope to become very popular. One reason is because my mother worries about my popularity and nags me about it and is always saying, 'Why aren't you like her, and her?'" Whenever she gets mad at me she gets back at me by talking about my popularity."

Gertie: "I think my biggest problem is in living with people my age. It is probably overly important to me to be accepted by them, and I am sure I too often wear my feelings on my sleeve, which results in getting them hurt easily."

Bonny: "I am worried constantly if the girls and boys like me. I am always worried if people are whispering about me. Sometimes I feel as if everybody hates me. I always try to be pretty friendly but I know sometimes I am sort of a snob. It seems like some people try to hurt my feelings on purpose. Maybe they don't but they hurt me very much."

Bruce: "I see that many relationships that I see around me, even ones including myself, are not real. You are so-called friends, but actually you wouldn't trust him at all. Friends need to be able to trust each other, and share feelings."

One ends up asking, "Why am I not liked? What can I do to make myself liked?" So one prunes and cultivates oneself experimentally until the 'right' combination is found.

Shirley says it well: "I'm trying to be the person that's liked by everyone else. I try to please, but it's too hard because I don't really know how they want me to act and I'll never find out."

And Charlene: "My personal problems are: Every time I like a boy he never likes me, maybe because they don't know I like them. They probably wouldn't like me anyway because I always like the popular ones. I sure wish one of them would like me too."

It's not easy to express personal feelings directly to another, regardless of what the feelings are. To show a need for another is a sign of weakness

which brings contempt in a society worshipping strength. If I say I like him or her I open myself to being stepped on, hurt and rejected. Ouch!

Young people never really know where they stand with others: why they are or are not liked, how long friendship will last, never knowing when they are going to be accepted or rejected, not knowing what to do to make people like them.

Because of worrying about popularity, acceptance, identity and circle of friends, both sexes are deeply involved in inner questioning and self examination. This anxiety to be themselves emerges in many forms. Most striking is asking oneself questions and attacking oneself: "What's wrong with me? What can I do to be accepted? How can I stop doing all the wrong things?"

Listen:

Ike: "I seem to think that I'm not liked anymore, but once and a while they show it. I wish that people will show more often that they like me. Sometime I overhear people criticizing me and I wonder if I am liked. I'd like to become more open with others."

Paul: "Knowing what other people think of me and if they like me or not. And what I really have to do to make true friends."

Prayer for Baptismal Service

Our Father, who from heaven above,
Dost look upon thine own in love,
And shield them by Thy mighty power,
We thank Thee for this sacred hour,
While we our little ones may bring
In faith to Thee, our covenant King.

Grant that Thy holy Word may be
A light to guide them unto Thee.
Wilt by Thy grace their hearts renew;
May they to Thee, O Savior true,
Repenting turn, O, make them meet
For godly life of service sweet.

Restore Thine image, Lord, we pray,
In all who seek Thee here today,
That those who soon will take our place
Thy loving kindness and Thy grace,
Reflected in our life may see,
And thus be won, O Christ, for Thee.

When with the children, Thou hast given,
Redeemed, transformed, we meet in heaven.
Together shall we ever sing
The tender mercies of our King.
Together shall our voices raise
One long, triumphant song of praise.

taken from "The Banner"

Flossie: "I sometimes worry about what people think about me and times I feel alone... I guess my main problem is that I don't feel I'm as good as everybody else sometimes."

They become young people and adults who lack a sense of self-confidence and power, who feel passive, powerless, like victims, who cannot live comfortably or at ease with each other. They are uncomfortable in any relationship.

"I cannot do what I want to do."

"I cannot do what others expect of me."

"I cannot be what God wants me to be."

"I cannot give others what they want."

"I am not what others want me to be."

"I am not the way I want to be."

Lack of self-confidence and the ability to do, hold them back from new experiences. Emotional life dries up and is impoverished by being limited to the tried and true.

"I'm afraid of new people."

"I don't want to be up front."

"I'm not well-educated."

"My English ain't good."

"I can't write."

"I can't do that."

"Who?, me?"

What has happened indeed to relating to each other; to parents, friends, dates, casual acquaintances,

brothers and sisters - some of the greatest joys of life are riddled with anxiety and insecurity. How can they then become mature followers of Christ in the midst of life? How can they testify to new life in Christ where they carry responsibility as workers, citizens, neighbors, church members, etc.?

How do *adults* respond to the experiences and feelings of young people? How do we react to their anxiety, lack of self-confidence, crazy behavior, shoplifting, alcoholism, running away from home, disrespectful and uncaring attitudes?

These sorts of external behaviors are what we pay attention to, focus on, and take seriously. These we worry about, become anxious and lose sleep over. We single them out and label them as "the problem", "That's what's wrong". We do want our children to have a good life, to live richly and fully as God's people. But many times we zero in on vandalism, shoplifting, etc., because it costs us money, or it disturbs our good order and our need for control and regimentation, or it shames our good family name and reputation.

So, we see no alternative but stop this foolishness at once. We stress authority, submission, obedience. We enforce rules, routine, and order at the expense of mutual respect, trust and empathy with each other's feelings and communication. Many of us are seeing the disastrous effects of our responses, but the only possibility seems to be more control, more strictness, more obedience. So we work hard at it and make sure that our institutions carry out our demands as well.

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Anne Hutten

The annual seal hunt is on again, accompanied by the usual outcry from conservationists. Indignant letters to the editor abound in our daily papers; editorials and articles examine all aspects of the question. Is seal hunting inhumane? An ad placed by the International Fund for Animal Welfare makes hysterical statements about "brutal deaths"; snowwhite pelts being slashed from bodies; "frightened and bewildered mothers." Those who favor the hunt insist that it is necessary for social and economic reasons. This hunt would throw hundreds of men out of work if abolished.

An outside will possibly never find out the whole truth of the matter. It does seem that conservationists are overreacting. The two types of seals being hunted are numerous enough; the kill is carefully controlled by quotas. Some experts claim that herd numbers are actually increasing.

As to brutality, one blow from a hard club provides instant death. Death is not beautiful, but humans have always taken it for granted that they have the right to kill animals for food, fur or money. No conservationist would get into his head to visit the nation's abattoirs, where domestic cattle and hogs are slaughtered by the thousands. Is a bullet through the head more humane than a club? Is electrocution, the method favored for chickens in killing plants, more merciful?

When it comes to frightened and bewildered mothers, those same conservationists should take a look inside our modern dairy barns. When a calf is due, the farmer and his hired man stand ready. All of our good cows are so overbred, using top sires, that calving difficulties are not at all uncommon. Many cows require strenuous help from one or more men. Once the calf has been pulled out by sheer force, or even jacked out by the veterinarian's apparatus, it is immediately dragged to a separate pen.

Very few farmers allow the cow to lick their young for the first half hour, even though some vets advise this. Time is money, and it takes time to move that calf in front of the cow, then move it again to the pen. No dairy cow nurses her calf; she would give enough milk for just one calf if she did. When milked by machine her production may soar to eighty or ninety pounds per day. And after all, we are in the business of earning money so we can pay for the cows, their feed, the barn, the equipment.

Sentiment is not part of dairy farming. Even farmers who are rather fond of their animals will ship them off to slaughter when they refuse to conceive again, or production drops below the profit line.

In other areas of farming the story is similar. Broiler chickens are kept under the most unnatural conditions in huge metal barns, never seeing daylight. The goal is to reach the highest possible feed conversion. If a chicken can gain a pound through eating two pounds of feed, this is more profitable than when it takes three pounds of feed.

Exercise slows down the rate of gain, and so movement is kept to a minimum through the use of dim lights around the clock. The bird that is finally marketed bears no resemblance to her ancestor of fifty years ago, which could scratch a living for itself while having the run of the farm.

Recent experiments with turkeys have shown that these birds need even less light than was formerly thought. With the rising cost of energy, this discovery means savings to the grower.

Artificial insemination for cows is almost universal, and is spreading to other domestic animals. The newest thing now is the embryo transfer. Several companies are already actively promoting this service, which flushes fertilized eggs out of top brood cows and transfers these to low grade recipient cows. The resulting calf will have all the good characteristics of its biological mother, the donor, and of its sire which is one of the nation's top bulls.

The hard facts of commercial farming are not always by choice of those engaged in it. Rather, these are a result of economic pressures. No farmer can compete in today's market unless he makes use of the most modern technology available.

If questions are going to be asked about inhumane treatment of animals - and it's a fact that Christians also are asking them - possibly we should re-examine the whole concept of the mandate to "have dominion over the earth." How far does this mandate go? Are humans permitted to use any means or method when dealing with other living creatures?

No one will quarrel with a native hunter killing for food or clothing. That's necessity. When the seal hunters of Newfoundland kill out of economic necessity, it causes a great perennial uproar. When farmers raise their animals under conditions which can hardly be called natural, no one raises a voice. When is necessity a fair rationale, and when is it not?

Where are we going to draw the line?

Christian Education as dynamic learning

As we embarked on the new school year, what did we look forward to in the field of Christian education? A year of excitement in sports or drama because of the new gymnasium? A year of new developments in curriculum because of new insights in that area? A year of community involvement in the schools?

Of course the answer to the question depends on the role you play: whether you are a student, a teacher, a parent or a board member. But whatever your role, I believe you will learn from the example of "l'Abri".

Have you ever heard about "l'Abri"? Some years ago I met a former Christian school student of mine who had been to this place in Switzerland for two years. What a surprise! This young person was a new person after this experience. Beforehand she had been a non-conformist who took little interest in the lives of others and even less in the meaning of the Christian life. "l'Abri" changed all that! Now she couldn't stop speaking about the Christian perspective taught at "l'Abri". It was there that Christian education had finally touched her heart.

"l'Abri" is French for "shelter". It is an informal boarding school where young people from all over the world gather to hear lectures, read, discuss, do research, and spend time together in order to become more fully acquainted with God's will for their lives. Funded by Francis and Edith Schaeffer, l'Abri is known as the source of insight and inspiration for many Christians who claim that it was in Switzerland that their lives first gained meaning for them, and it was there that the communion of the saints and the power of prayer gripped them.

L'Abri was established some 25 years ago on an Alpine slope as a retreat for the Schaeffer family. It gradually became the source of Christian insight for many guests and friends, and over the years it grew into an

exciting new experience for Christian education. The first years of l'Abri are the story of a young family which learned to depend on God. Poverty and the harshness of life in a strange land taught them to pray. The rest of the l'Abri story is a description of how God answers prayers.

I write these lines about l'Abri because I would so fervently wish that the Christian schools in our community would become truly dynamic centres of Christian learning. Not that God isn't among us. He is! But how we, who are so used to the routines of daily teaching and learning and providing in modern schools, suffer from a lack of true dependence on God who provides.

We seem to have to few needs. Our facilities are next to none. We are the envy of many Christian school systems who have to struggle to meet their budgets. But where is the spirit? Where is the true strength of communal commitment?

May I challenge you, the reader, with the statement that our students hail from homes which are spoiled by prosperity! In a community such as ours, where there is so much material wealth we can easily become attached

and careless in our attitudes.

As a result, Christian educators among us have a tremendous task of inspiring the young with the conviction that all of life, all our time, must be redeemed. For us, our wealth, our leisure time, our worldly interests, can so easily distract us from living in the full, conscious awareness of a personal God Who is there.

R. Klapwijk

(Reprinted in part from "The Bridge")

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Zondagsziekte

Heel vroeger leerden kinderen een versje: Altijd is Kortjakje ziek, midden in de week maar 's zondags niet, 's zondags gaat zij naar de kerk met een boek vol zilverwerk. Dat was dan zeker die goede oude tijd, toen de mensen voor geen geld een kerkdienst wilden missen. In mijn eerste gemeente was er een gezin dat aardig ver van de kerk woonde, maar waar geen kerkdienst werd gemist, hoe slecht het weer soms ook was. Al moesten ze vaak tegen regen en wind in fietsen, het gezin kwam tweemaal in de kerk. Toen de vader een keer zijn drijfnapte overjas in de consistorie bij de kachel hing, moet ik zolets gezegd hebben als: je hebt er nogal wat voor over om naar de kerk te komen, waarop hij antwoordde; och, dominee, u moet maar zo denken, als er op elke zitplaats een pond boter lag was de kerk stampvol, wat voor weer het ook mocht wezen. En we krijgen in Gods huis toch nog iets beters dan boter! (Dat was in de crisistijd toen we allemaal margarine aten, de boeren inclus.)

Misschien was er toen hier en daar ook wel een geval van zondagsziekte te constateren, maar nu schijnt het op sommige plaatsen epidemisch te worden. Het is een vreemde ziekte. Komt uitsluitend voor bij kerkleden. En het eigenaardige is dat de eetlust er niet door wordt belemmerd. De ziekte duurt nooit langer dan twaalf uur. Een dokter haalt men er nooit bij, medicijnen neemt men er niet tegen in. En toch zijn er elk jaar duizenden slachtoffers. Verder kan ik nog meedelen dat de aanvallen plotseling verschijnen en juist op zondag. Vandaar de naam. 's Zaterdagsavonds kan men er geen verschijnselen van bespeuren. De patient blijft de hele zaterdagavond rustig, gaat soms heel laat naar bed, eigenlijk te laat. Hij slaapt goed en wordt gezond wakker, al moet worden toegegeven dat dat wakker worden wel eens wat laat op de morgen gebeurt.

Soms krijgt men een aanval tegen kerktijd, die duurt totdat de kerkdienst voorbij is. Na de koffie voelt de patient zich beter, eet een lekker zondagsmaal, doch krijgt daarna een hevige aanval als de dienst om een uur of drie begint; begint die echter om vijf uur of nog later, dan doet hij eerst een middagdutje en drinkt gezellig thee, maar wordt beslist tegen het einde van de middag of het begin van de avond weer onwel en blijft thuis.

Later op de avond is er niets meer van de aanval te bespeuren, 's maandags is alles voorbij en hij is volkomen in staat zijn arbeid te verrichten. Men bespeurt geen verschijnselen meer tot de volgende zondag. Het is een ziekte die buiten het lichaam om gaat, het is een geestelijke ziekte. Het geestelijk leven is in de war. En omdat het 's zondags in de war is, is het vanzelf door de week ook in de war. De oude Ds. Sikkels, en wat werd er in Nederland vaak naar hem geluisterd, zei al in een van zijn preken, en hij kon het raak zeggen: "die maar eenmaal naar de kerk gaan op zondag zijn geestelijk in de war. Laat staan zij die de hele zondag thuis blijven."

Ik neem aan dat er onder onze mensen heel weinig gevallen voorkomen van een twaalf-urige zondagsziekte. Meestal is de ziekte van kortere duur en kan later op de dag worden geconstateerd. De ziekte heeft meer te maken met de tweede dan met de eerste kerkdienst. Komt de ziekte voor bij jonge mensen, dan is het beste geneesmiddel om als ouders een voorbeeld van geestelijk leven te geven. Als de schapen trouw naar de herder luisteren, en hem volgen, blijven de lammeren niet zo gemakkelijk achter. En kinderen zullen het wel begrijpen dat de Grote Herder niet alleen de schapen, maar ook de lammeren tot zijn kudde rekent, en hen daar verwacht waar de kudde verzameld wordt.

Als echter volwassenen door deze ziekte zijn aangetast is het nodig dat "counseling" plaatsvindt. Men kan ook een bezoek bij de een of andere zieke of gebrekkige langlevende arrangeren. Zulke mensen hebben meestal een groot verlangen om met Gods volk "op te gaan naar Gods huis." Is de ziekte een acuut geval dan duurt ze meestal na zo'n bezoek maar een halve dag, en krijgt men de volgende zondag geen nieuwe aanval. Is de ziekte echter chronisch...men noemt deze zieken "oncers"... dan vrees ik dat ook zo'n gesprek of zo'n bezoek niet helpt.

De kerkeraad krijgt dan wellicht een taak om zo'n ziek lid er op te wijzen dat bij de openbare geloofsbelijdenis alle leden de inhoud van de drie formulieren van enigheid voor hun rekening namen. En o.m. ook dat gedeelte van zondag acht en dertig dat spreekt van "een naarstig bezoeken van God's Kerk ("that I diligently attend the Church of God") en dat zieke lid moet wellicht ook herinnerd worden aan zijn afgelegde belofte dat "hij zich zou onderwerpen aan alle kerkelijke vermaning en tucht, indien hij zich kwam te misgaan."

Het beste is dat hij zich direct onderwerpt, en zo van zijn zondagsziekte geneest.

J. Van Harmelen

TOEN EN NU by John de Haas

Met oplegging der handen

Als er een predikant wordt bevestigd in de Gereformeerde Kerk, dan wordt er een formulier gelezen, waarin worden uiteengezet de plichten die een predikant heeft te vervullen in zijn ambtsbediening en aangewezen wat naar het Woord des Heren van hem wordt verwacht. Vervolgens wordt 's Heren zegen over hem en over zijn dienst, die hij gaat vervullen afgebeden, en dan worden hem drie vragen gesteld, waar op hij moet antwoorden: "Ja, ik van ganser harte." Daarna, en nu citeer ik het formulier: "zal de Dienaar, die hem dit afge vraagd heeft, hem de rechterhand op het hoofd leggen, en aldus spreken", en dan volgt er een zegenbede. Doch na de woorden "op het hoofd leggen", volgt er een noot: "Deze ceremonie zal men niet gebruiken bij de bevestiging dergenen, die tevoren gediend hebben."

Deze plechtigheid van oplegging der handen is ontleend zowel aan het Oude als aan het Nieuwe Testament. In zijn tweede brief aan dezelfde zegt Paulus, hoofdstuk 1:6, "Ik herinner u er aan de gave Gods aan te wakkeren, die door mijn handoplegging in u is." Paulus stelt hier dus, dat een gave, die diegene, die de handoplegging verricht, reeds bezit, door die handeling meegedeeld wordt aan diegene, wie de handen worden opgelegd.

Dit nu is ook de gedachte, die ten grondslag ligt aan de handoplegging van een Candidaat in de Theologie, die tot zijn dienstwerk wordt ingeleid en niet alleen de gave Gods, waarvan Paulus spreekt, wordt verondersteld te worden meegedeeld aan de nieuwe prediker.

Nu gaan we terug naar het begin van het ontstaan van de Gereformeerde Kerken, de Afscheiding van 1834. Uitvoerig is in deze serie artikelen geschetst de geschiedenis van deze beweging. Om in het kort aan te geven, waar het in dit artikel om gaat: zes predikanten scheidden zich van de Ned. Hervormde Kerk af, later versterkt door nog enkele. Aan deze predikanten was dus tevoren reeds "zending verleend" en die behielden zij ook na hun afscheiding. Doch toen omstreeks 1838 een scheuring ontstond onder de Afscheidenen, en de Gereformeerde Gemeenten onder het Kruis zich vormden, was er geen der predikanten die zich hierbij voegde. Toen kwam al spoedig de moeilijkheid: "Wie moest nu de Sacramenten bedienen!"

Deze mensen hielden stevig vast aan de Dordtse Kerkenorde en die schreef voor, dat alleen een wettig geordende predikant dat mocht doen. De prediking was geen moeilik-

heid. Er waren oude preken genoeg voorhanden, "Overjarig koren" werd dit wel genoemd, en dan was het wel goed. Maar wie moest Doop en Avondmaal bedienen?

Toen werd er besloten, dat er drie ouderlingen tot predikant zouden worden geordend. Ouderling Schouwenberg heeft toen - dat was op 14 juni 1840 te Zwolle - in de morgen twee mede-ouderlingen, Van der Werp en Smitt bevestigd, terwijl Smitt 's avonds Schouwenberg in het ambt stelde. Zie zo, nu konden Woord en Sacrament worden bediend en de gemeenten konden zich uitbreiden.

Het behoeft echter geen betoog, dat de Afscheidenen deze wijze van in het ambt stellen nimmer als wettig hebben erkend. Zij hebben steeds volgehouden dat deze manier onwettig was, en er dus feitelijk geen predikanten in de Kruisgemeenten waren, alleen maar ouderlingen, die zich het ambt van predikant aanmatigden. En tegen deze achtergrond moeten we de gebeurtenissen zien, die zich hebben afgespeeld in de geschiedenis, die in een vorig artikel werd aangekondigd en die we nu gaan vertellen.

In November 1840 wordt aan de diaconieschool te Amsterdam, uitgaande van de

Chr. Afsch. Gemeente, als onderwijzer benoemd Wilhelmus Hein van Leeuwen, tevooren onderwijzer te Delfzijl. Hij is daar nog niet zo lang of hij heeft al onenigheid met de Schoolcommissie. Daar hij een behoorlijke kennis heeft van Schrift en Belijdenis, meent hij dat hij wel predikgaven heeft. Graag gaat hij uit "oefenen" overal waar men hem vraagt op te treden en een stichtelijk woord te spreken. Hij laat het anderen ook wel weten, dat hij "onder werkzaamheden verkeert met den Heere om door Hem nog eens gesteld te worden in Zijn wijngaard." Zo komt hij ook in aanraking met de Kruisgemeente te Woerden, welke vacant is. Nadat hij daar enkele malen is opgetreden, volgt er een beroep, en zie, hij ontvangt vrijmoedigheid om dit aan te nemen.

Hij neemt ontslag als school meester en wordt vervolgens 27 mei 1845 door vier predikanten, waaronder ook bovengenoemde Ds. Smitt, geëxamineerd, welk examen "met gunstig gevolg" plaats vindt. Twee dagen later wordt hij door Ds. C. van den Oever met oplegging der handen in de heilige dienst ingezegend."

Hij is niet lang in Woerden gebleven. Reeds een goed jaar later ontvangt hij een beroep naar Den Helder, hetwelk wordt aanvaard. Hier is de

Vervolg op pagina 11

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OUDERDOMSWET UIT 1919 OPGEHEVEN

De eerste stap naar een algehele liquidatie van de in de Ouderdomswet 1919 geregelde verzekeringen (VOV) is gezet: een desbetreffend wetsontwerp heeft de Kamer bereikt.

Het wetsontwerp is het gevolg van de aanvaarding door de Tweede Kamer van een motie die hierom verzocht en regelt in hoofdzaak drie punten: 1. de mogelijkheid om VOV-verzekeringen te sluiten of te wijzigen vervalt; 2. degenen die niet meer dan f.30 per maand zouden krijgen ontvangen een afkoopsom waarvan 20 pct. belasting moet worden betaald; 3. de mogelijkheid om regelingen te treffen voor personeel dat tengevolge van de liquidatie bij de Raden van Arbeid moet verdwijnen.

ZONE-TARIEVEN IN AMSTERDAM

Op 14 oktober, wanneer de Metro gaat rijden, wordt in

Amsterdam het zone-tarief voor het openbaar vervoer van kracht. De stad is daartoe verdeeld in zes zones en het aantal zones dat men met tram of bus passeert is bepalend voor de prijs van de rit. De Amsterdammer die het centrum van de stad wil bereiken, zal echter nooit meer dan twee zones hoeven te passeren.

PRINSELIJK PAAR NAAR JAPAN

Prinses Beatrix en Prins Claus zullen van 17-20 mei een bezoek aan Japan brengen. Zij zullen daar door de koninklijke familie worden ontvangen. Het bezoek aan Japan sluit direct aan op een reis naar de volksrepubliek China. Van Peking zal het prinselijk paar naar Japan doorvliegen.

GOUDEN KOETS OP TENTOONSTELLING

In Drunen wordt sinds 5 april een tentoonstelling gehouden die tot eind augustus zal duren en die het Nederlandse merk Spijker als onder-

werp heeft.

Middelpunt van de tentoonstelling is de Gouden Koets, die in 1898 in opdracht van de stad Amsterdam door de gebroeders Spijker werd gebouwd en ter gelegenheid van het huwelijk van Koningin Wilhelmina aan haar werd geschonken.

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De Vereniging Behoud Veluwe, de vereniging van eigenaren van bos- en natuurgebieden op de Veluwe, heeft de Provincie Gelderland en het ministerie van CRM om een startsubsidie gevraagd van f50.000 voor een plan om een mobilofoonnet op te zetten voor het Veluwe gebied.

Verbetering van de communicatie is volgens de vereniging dringend noodzakelijk om een halt toe te roepen aan de steeds grimmiger wordende "harde stroperij" door criminelen en de toenemende diefstal van hout. Bovendien kan een mobilofoonnet leiden tot sneller brandalarm.

WIJZIGING IN MILITAIRE OPROEP

De Tweede Kamer heeft met een wijziging van de Dienstplichtwet de opkomstleeftijd van 20 tot 19 jaar verlaagd. Met die unanieme aanvaarding van een amendement gaf zij echter ook keuzemogelijkheid aan dienstplichtigen voor opkomst op het

achttiende, negentiende of twintigste jaar.

Minister Stermerdink bleef erbij dat het financiële motief voor de verlaging van de opkomstleeftijd (de wedde is afgestemd op het minimum jeugdlloon, dat voor 19 jarigen immers lager is) zakelijk verdedigbaar en niet onsympathiek is. Dit laatste was vooral een verwijt dat uit de progressieve fracties-klonk.

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DE KEUS VAN 'T SMALLE PAD³¹ een vervolgverhaal door G  Verhoog

Hannes ziet hen na, balt zijn vuist. "Ape van jonges! Dat heb je nou te wachte van die fijne! Schurreke benne jullie!"

"Valse schurreke," onderstreept de klijvende stem van zijn vrouw.

Teunis en Peter schuilen achter een hek, vlak bij hun huis; ze gluren om de hoek waar ze zien hoe Klaartje en haar metgezel met Hannes staat te praten - Klaartje doet natuurlijk een goed woordje voor haar twee broers."

"Heb jij gezien wie Klaartje bij zich had?" zegt Teunis gedempt. "Dat is Kobus toch? Kobus van de koster van de grote kerk?"

"Ja, ja, ik heb het ook gezien," hijgt Peter. "Ze heeft verkering met Kobus - ik heb het al vaker gehoord."

"Nou, maak je dan geen zorg," stelt Teunis grimmig vast, "geen vuiltje aan de lucht, broer! Geen haan die er naar kraaien zal - we wachten Klaartje hier even op."

De dorpsstraat is schaars verlicht, maar ze zien Klaartje aankomen en komen tevoorschijn. "Zeg Klaartje -"

"Wat laten jullie me schrikken," zegt ze, "jullie lijken wel struikrovers!"

"Klaartje, we zijn door jou verraden - het was maar een leuk spelletje, maar je praat er thuis niet over, hoor je!"

"Het hele dorp zal't morgen weten," bedenkt Klaartje. "Nee, ik zal het niet zeggen, maar als vader er van hoort en vraagt..."

Teunis gaat dreigend voor haar staan. "Als jij het overklapt aan vader, zeg ik, dat je verkering hebt met die Hervormde Kobus."

"Wat ben jij gemeen," ziedt Klaartje, "eerst denk je dat ik een klikspaan ben en dan wordt je er zelf een." Woedend loopt ze naar huis.

Teunis loopt haar na. "Nou, dat is weer echt vrouwenpraat," stelt hij vast. "Toch zal ze 't uit haar hoofd laten ons te verraden."

Peter slaat het zand en stof van z'n broek. "Is het dan zo erg wat we gedaan hebben?" vraagt hij. "Ze doen wel ergere dingen op het dorp - dit is alleen

maar een lolletje geweest."

"Ja, maar vader kent geen graden in lolletjes," weet Teunis, "die vindt alles een halsmisdaad."

Ze sloffen naar huis, maar stuiven weer weg als ze juist Hannes de deur uit zien komen. Het is reeds bekend.

"Wat doen we?" vraagt Peter wat benauwd. Teunis humt even.

"Gewoon," zegt hij gemaakt luchtig. "We gaan naar huis - we hebben wel voor hetere vuren gestaan."

Het vuur schijnt uit de ogen van Verbeek te spatten als hij zijn twee nazaten binnen ziet schuifelen.

"Wat hebben jullie nu weer uitgehaald," valt hij uit. "Hannes komt zijn beklag doen - jullie zijn hem lastig gevallen; jullie hebben die twee oude mensen de stuipen op het lijf gejaagd."

"Hannes overdrijft," verdedigt Teunis zich. "We hebben het niet met opzet gedaan; weet ik dat die man zo schrikachtig is?"

"We bedoelden alleen maar een lolletje," stamelt Peter.

"Met de karwats moeten jullie hebben," briest Verbeek, "apen van jongens zijn jullie! Schamen jullie je niet? Peter, zo jong nog en al zo bedreven in het kwade! Teunis, op jouw leeftijd moet je verstandiger zijn! Ik schaam me over jullie."

"Ach man," bemiddeld moeder, "je blaast de zaak wel op, hoor. Iedere jongen haalt wel eens kattekwaad uit - dat is gezond. Stel je voor, dat ze altijd braaf waren - heb jij vroeger nooit eens iets uitgehaald?"

Dat is Verbeek niet duidelijk, dat is te lang geleden om daarover na te denken en voorts: als hij kattekwaad uithaalde dan hoeven zijn kinderen het niet te doen. Hij ziet nors voor zich uit, zijn handen omklemmen de leuning van de rieten stoel waarin hij is gezeten.

"Och," zegt hij in een plotselinge overgang, "wat mij zo diep griet is, dat Hannes zei, dat hij het van ons, de fijnen niet had verwacht -"

"Dat mag Hannes ook niet zeggen," ontdekt moeder. "Hij scheldt ons uit en

als hij onze kinderen iets verwijt, mag hij zijn hand eerst wel in eigen boezem steken! Hij heeft geen recht om boos te zijn als hij nog ergere dingen doet."

Ze neemt haar breikous weer op; ze voelt dat ze heftig is geweest en haar man kan dit nooit verdragen van haar. Maar als het haar kinderen aangaat, flikt het haar voor de ogen en strijdt ze als een leeuw. Die dwaze Hannes, denkt ze, kan nergens tegen.

"Jullie hebben dat vanavond beslist niet geleerd op de catechisatie," gaat Verbeek met doffe stem door. "Komen ze uit de lering, hebben over geestelijke dingen gesproken en gehoord, maar amper zijn ze buiten, of de satan bespringt ze."

"Man, hou toch op!" valt moeder uit. "Je doet of ze een moord hebben gepleegd!"

"Nou," zegt vader, "Hannes had zich wel dood kunnen schrikken!" Het is hem bittere ernst: Hannes is een oude man en een hevige schrik kan dodelijk zijn - dit is werkelijk een ernstige zaak.

"De hele week droog brood," berechtigt Verbeek, "en nooit meer van die lolletjes, begrepen?"

"Ja, vader," prevelt Peter.

"Teunis?"

"Maar hoort u nu eens, vader..."

"Teunis!" Een dolk in de stem.

"Ik ben geen kind meer, vader, ik..."

"Als je doet of je een kind bent, behandel ik je als een kind, begrepen? Geen woord meer hierover. Verder gaan jullie vergeving vragen aan Hannes en zijn vrouw, nu meteen."

"Vanavond nog?" ontvalt het Teunis. Verbeek knikt. "De zon zal niet ondergaan over boosheid. Ga."

Moeders handen beven. Ze laat al weer een steek vallen, diept hem uit de afgrond op. De karwats - ze acht haar man in staat de kinderen met een werkelijke karwats te straffen.

De kinderen hebben toch niets misdadigs gedaan, denkt ze, wat overdrijft die man toch altijd. Het bloed vliegt naar haar gezicht als ze zich voorstelt, dat Teunis en Peter - ach, het zijn niet meer dan nog kinderen - dat die twee kinderen nu naar die vervelende Hannes moeten en naar die gillende vrouw om vergeving te vragen. Daarbij een week lang op

droog brood en de kinderen hebben al zo weinig in hun leven. Droog brood, jawel ze is vrouw en moeder. Haar kinderen droog brood, goed, maar ze zal het hen op andere wijze dubbel en dwars vergoeden - ze zal haar jongens eens lekker verwennen met bosbessensap en karnemelk of misschien wel met zoete melk en echte maizena -

Dan komen Peter en Teunis terug. "En?" vraagt vader.

"Ze hebben ons vergeven," meldt Teunis, "met ieder een lekker bruin balltje uit het trommeltje. Hannes heeft ons om vergeving gevraagd, dat hij ons de fijnen noemde en schurreken en wat er verder gevolgd is."

Een verraste trek vliegt over vaders gezicht. "Wel, dat is dan goed," zegt hij, "dat woog mij het zwaarste, kinderen. Vergeet niet dat het groot is van een oude man als Hannes om fouten te erkennen tegen apen als jullie zijn."

Peter gaat vroeg naar boven; na een poosje gaat moeder naar de zolder waar hij reeds in het oude houten ledikant ligt.

"Peter, slaap je?"

"Nee, moeder."

"M'n jongen, vader meent het niet zo erg, hoor - hij is wat driftig, dat weet je - denk er niet meer aan."

"Nee, moeder -" Hij richt zich plots op: "Moeder, was het dan zoiets ergs wat we deden?"

Ze strijkt over zijn haar. "M'n kind, natuurlijk mag je andere mensen niet plagen, je moet niemand lastig vallen, belooft me dat."

"Natuurlijk, moeder."

Ze kust hem met alle liefde van haar hart. Wat houdt ze veel van dit kind met zijn grote blauwe vraagogen. Waarom moet dit kind zo gestraft worden? Andere vaders zouden nauwelijks gereageerd hebben. "Wees maar weer blij en vrolijk," zegt ze, hem toedekkend. "Je vader houdt heel veel van je en - en jij en ik, wij weten het samen wel, is het niet?"

Hij stuift onder de dekens vandaan, slaat zijn armen om haar hals, en kust haar wild.

"Malle jongen," lacht ze zacht, "nu moet ik je weer toedekken..."

Peter lacht. Wat een fijne moeder heeft hij toch -

Met oplegging der handen

Vervolg van pagina 10
gemeente groter dan in Woerden en kan hij zich beter ontplooiën. Als voormalig schoolmeester is hij vaardig met de pen en deze gave wordt wel gewaardeerd. Op bijna alle vergaderingen fungeert hij als scriba. Zelfs wordt hem het opleiden van toekomstige predikanten opgedragen. Dat spreekt haast wel vanzelf, nietwaar? Als je kwajongens op school kunt onderwijzen,

dan kun je het studenten voor het heilig ambt ook wel.
Maar toch bevredigt hem zijn werkzaamheid in het kerkverband der Kruisgemeenten niet erg. Hij zou veel liever predikant zijn bij het veel grotere verband der Christelijke Afgescheidenen. Daarom is hij sterk voor vereniging. Hij is de enige niet die dat wil. Maar de Kruisgezinden willen dat de Chr. Afgescheidenen de "vrijheid" zullen herroepen,

die zij indertijd hebben aangevraagd en wat een der oorzaken is geweest van de scheuring van 1838, terwijl voor dezen de "zending" der Kruisgezinden, of liever het gebrek aan dat laatste, het struikelblok vormt.

Doch in 1851 krijgt Van Leeuwen hoop. Op de Synode der Afgescheidenen van dat jaar is een brief van hem, welke voor deze vergadering aanleiding is om te overwegen "hoe en op welke wijze van onze zijde - algemeen beschouwd - die broeders met

ons zouden verenigd kunnen worden." Men is genegen de predikanten van de Kruisgemeenten "op te nemen en door deze opnemng een zending te geven onder onze kerkelijke gemeenschap." Er wordt zelfs bijgevoegd dat de manier van hun zending voor hun rekening zal worden gelaten. Maar deze toevoeging zal straks een bron van misverstand worden.

Van Leeuwen verwacht nu niet anders, of de vereniging zal nu spoedig plaats vinden. Hij ziet zich zelf al als een

Chr. Afgescheiden predikant. In het Woord vooraf van de - natuurlijk weer door hem - opgestelde Notulen van 1851 schrijft hij, dat het tijdstip van de vereniging, welke door velen reeds lang rijksalzend tegemoet is gezien, nu schijnt te zijn aangebroken. De uitgave van deze notulen nl. ener Algemene Vergadering der Kruisgemeenten, "kan wel voor de laatste reis zijn".

Wat er van zijn hooggespannen verwachtingen is terechtgekomen, vertellen we een volgende keer.



Nieuw! Lagere Charter Tarieven naar Amsterdam

U kunt nu vliegen op een normale KLM of CP Air vlucht tegen speciale lage prijzen! Geen redenen meer om per charter te vliegen! Hier zijn de voordelen van deze nieuwe tarieven:

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* U KUNT VERTROUWEN op KLM en CP Air vluchten of er nu veel of weinig passagiers zijn. Geen risico's dat de vlucht wordt geannuleerd door gebrek aan passagiers.

Bekijk deze CCF tarieven goed—

22-45 dagen	2 Juni tot 22 Juni	\$409
22-45 dagen	23 Juni tot 30 Juli	\$439
22-45 dagen	31 Juli tot 27 Aug.	\$409
22-45 dagen	28 Aug. tot 1 Oct.	\$359
14-45 dagen	2 Oct. tot 18 Mei 1978	\$339

* U KUNT BESPAREN in vergelijking met andere tarieven. Bij voorbeeld: er is geen extra weekend toeslag! U bespaart nog meer als u met kinderen reist. Een gezin met twee kinderen tussen 2 en 12 jaar, reizende tussen Toronto en Amsterdam in juli kan niet minder dan \$98 per kind besparen—een totaal van \$196** in vergelijking met charter tarieven. Kinderen onder de 2 jaar reizen vrij.

* Charter tarieven gelden alleen voor een retour Amsterdam. U moet tenminste 2 maanden voor de vertrekdatum boeken en \$50 storten, welke niet opeisbaar is. Volledige betaling is vereist 45 dagen voor de vertrekdatum, daarna geldt een \$100 opzeggingsboete.

* De duur van uw trip (14-45 of 22-45 dagen) is exclusief de vertrekdag.

* Canadian Air Transportation Belasting (max. \$8 p. persoon) is nog niet berekend.

MAAR ALSTUBLIEFT—BOEK VROEG

Zitplaatsen zijn beperkt, dus bel uw reisbureau in uw omgeving en maak tijdig afspraken.

* Deze geweldige tarieven, van te voren gekocht, zijn onderworpen aan de goedkeuring van de Regering.

** Gebaseerd op vergelijking tussen 50% van 22-45 dagen excursie retour tarief en charter prijs beraamd voor juli 1977.



Contact een van de volgende KLM reisbureaus

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Notes of Thanks

HOFTYZER: We wish to thank all our children, relatives and friends for the best wishes, cards, flowers and gifts received on the occasion of our 45th wedding anniversary. Mr. Mrs. Gerhard W. Hoftzyer, R.R.1, Frankford, Ont.

VAN VAALS: Mr. & Mrs. S. Van Vaals wish to thank all their relatives, friends and neighbours, from all over Canada, U.S.A. and Holland, for their gifts, flowers, cards and good wishes on their 50th anniversary! We never forget! Trenton, Ont.

Births

DOUMA: Thankful to God, the Giver of life, we rejoice in the birth of our second child: ERIN ALISON on April 6, 1977. A baby sister for Elaine Jennifer. Twenty-seventh grandchild for Mr. & Mrs. H. Douma Wellandport and seventeenth grandchild for Mr. & Mrs. H. Diemer of St. Catharines. Louis and Grace Douma. R.R.#3, Wellandport, Ont.

PEDERSEN: On March 24, 1977 the Lord gladdened our hearts with the birth of our first child, a daughter whom we named LINDY LOUISE. Grateful parents are Palle & Liz Pedersen, Nygade 20, 4863 Eskilstrup, Denmark. Fourth grandchild for Mr. & Mrs. A. Pedersen, first grandchild for Mr. & Mrs. S. Antonides.

SIKMA: Tom and Liz Sikma thank God for the safe arrival of their son MARK CONRAD, born March 12, 1977. A brother for Ann Elizabeth, Irene Ruth, Joan Evelyn, Glen Timothy. Thankful grandparents Mrs. Y. Sikma and Mr. & Mrs. T.C. Strikwerda of Bowmanville, Ont. R.R.#3, Norwich, Ont.

NYWENING: God has enriched our lives with a second child JOHN PAUL, born April 2nd, 1977. A brother for Lisa. A grandson for Mr. & Mrs. J. Nywening, Wyoming, Ont. and for Mr. & Mrs. W. Kiers, Hoogetveen, Holland. The happy parents are Clarence & Cobie Nywening, Box 85, Buckingham, Quebec.

SIDERIUS: With thankfulness to our Lord the Giver of life we are happy to announce the birth of our daughter MARIA ANDREA, born March 29, 1977, a sister for Marvin and Mark. Proud parents are Andrew and Hazel Siderius nee Koops 33th grandchild for Mr. & Mrs. John Siderius, Brampton, Ont. and 11th grandchild for Mr. & Mrs. John Koops, Woodstock, Ont. 32 Sunset Blv. Brampton, Ont.

MAAS: We praise the Lord for the precious gift of a daughter and sister LEANNE RACHEL, born April 6, 1977. Garry & Mary Maas, Tanya and Kevin. 27 Linkdale Rd., Brampton, Ont.

Births

SMID: The Lord has blessed Henry and Sally Smid with the birth of a son JOHNATHAN KERT, on March 30, 1977, weighing 8 lbs. 8 oz., 23 inches. A brother for Shirley, Frank and Lisa, Athens, Ont.

TER HAAR: With thanks to the Lord we announce the birth of our son PHILIP GERARD. Gerard and Dia ter Haar, Michelle & Denise, 551 Arbor Rd. Mississauga, Ont. L5G 2J7.

VAN WYCK: With thanks unto God our Father, the Giver of life, we wish to announce the birth of THOMAS COURTNEY on April 3, 1977. Parents: Gerry & Cora Van Wyck. First grandchild for Mr. & Mrs. W. Jansen and Mr. & Mrs. D. J. H. Van Wyck, 3rd great grandchild for Mr. & Mrs. A. D. Koens, Toronto, and for Mrs. A. Jansen, Barrie. 75 Irwin Rd. #212 Rexdale, M9W 2P7.

WESTENDORP: Rien & Katherine announce with great joy and thankfulness to God the birth of our first child, a son ROBERT JAMES, 9 lbs. 9 1/2 oz. Born on March 27, 1977. First grandchild for Mr. & Mrs. F. Otten of Georgetown and eighth grandchild for Mr. & Mrs. M. Geertsmma of Belleville. Also first great grandchild for Mr. & Mrs. K. Keen of Dunnville. 182 Church St. E. Apt. 204, Brampton, Ont. L6V 1H2

BEIMERS: On March 3, 1977 the Lord entrusted into our care a beautiful son, KONRAD JAMES (Jamie). Proud parents are John & Rita Beimers, 8 Thatcher Ave., Ottawa, Ont. First grandchild for Mr. & Mrs. Jake Van Leur of Ottawa and second grandchild for Mr. & Mrs. William Beimers of Renfrew. First great grandchild for Mrs. F. W. Harbers, Brinston, Ont. and another for Mr. & Mrs. W. Vanderploeg, Renfrew and Mrs. J. Beimers of British Columbia.

YPMA: God has blessed our family with the birth of a healthy daughter, whom we named BARBARA ANNETTE. She was born on April 4, 1977, a sister for Karen and Steven. Another grandchild for Mr. & Mrs. A. Timmermans of Ottawa, and Mr. & Mrs. L. Ypma of Thunder Bay. Cathy and Cye Ypma, R.R.#15, Hilldale Rd., Thunder Bay, Ont. P7B 5N1.

VAN HARTINGSVELDT: With thankfulness to God, the giver of life we announce the birth of our first child, a son JUSTIN WILLIAM, born April 12, 1977. The grateful parents are Bill & Mary Vanhartingsveldt, nee Beldman, R.R.2, Nanticoke, Ont.

Marriages

BEST-DAM: Mrs. E. Best and Mr. & Mrs. T. W. Dam are happy to share in the joy of the beginning of their children's life together when BONITA and PETER exchange marriage vows in God's presence on Saturday, D.V. April 30, 1977 at 3:30 p.m. in St. George's Anglican Church, Sarnia, Ont., Arch Deacon G.C. Pearce and Rev. J. J. Hoytema officiating. Future address: 20 Balfour Pl. Apt. 6, London, Ont.

BOOTSMA-RYAN. Mr. & Mrs. Elwood-Bootsma of 45 Meadowland Drive, Brampton, Ont. are pleased to announce the forthcoming marriage of their only daughter, GLORIA MARRIANNE to MR. STEPHEN RYAN, son of Mr. & Mrs. Tom Ryan, R.R.#1, Everett, Ont. The wedding ceremony will take place, the Lord willing, on Saturday May 7, 1977 at 4 p.m. in the Immanuel Chr. Ref. Church of Brampton, Rev. M. N. Greidanus officiating.

Marriages

GREIDANUS-HOLLAND: With joy and gratitude, we, THOMAS PETER ERIC HOLLAND and WILMA SAAKJE GREIDANUS are pleased to announce our forthcoming marriage on Saturday, May 28, 1977 at 4:00 p.m. in the Clinton Chr. Ref. Church. Rev. Vandenburg officiating. Future address: 856 Notre Dame Ave., Winnipeg, Man. R3E 0M6

STEENHOF-EASTMAN-BAZUIN: Mr. Ted Steenhof and Mrs. Kathy Eastman and Mr. & Mrs. Harry Bazuin are pleased to announce the marriage uniting their children TRUDY and IVAN. This celebration of love will take place D.V. Saturday April 30, 1977 at 3 p.m. in the Mt. Hamilton Chr. Ref. Church, 1421 Upper Wellington. Future address: 242 East 27th St., Hamilton, Ont.

STEVENS-SIKKEMA: Mr. & Mrs. Ralph Stevens of Drayton, Ont. are pleased to announce the forthcoming marriage of their daughter GRACE to RALPH SIKKEMA, son of Mr. & Mrs. Sid Sikkema of Moorefield, Ont. The wedding ceremony will take place, the Lord willing, on Friday, April 29, 1977 at 7:30 p.m. in the Drayton Chr. Ref. Church, Rev. A. A. Van Geest officiating. Future address: Cochrane, Ont.

VANDER KLIPPE-DE BOER: Mr. & Mrs. Gerrit Vander Klippe of Lucknow and Mr. & Mrs. Klaas De Boer of Owen Sound are pleased to announce the forthcoming marriage of their children MARGARET and HENRY on May 6, 1977 in the Chr. Ref. Church, Lucknow, Ont. at 4:30 p.m. D.V.

DIJKSTRA-DE WAARD: Mr. & Mrs. John Dijkstra of R.R.1, Watdown, Ont. are happy to announce the forthcoming marriage of their daughter JACQUELINE CLAIRE to PETER DE WAARD, son of Mr. & Mrs. Peter De Waard of R.R.2, Dundas, Ont. The wedding will take place, D.V. on May 14, 1977 at 4:30 p.m. in the Dundas Chr. Ref. Church Rev. J. Zantigh officiating.

VANDER TIL-LINDEBOOM: Mr. & Mrs. John Vander Til of Camlachie, and Mr. & Mrs. John Lindeboom of Wyoming are pleased to announce the forthcoming marriage of their children FLORENCE and JOHN. The ceremony will take place, the Lord willing, on May 7, 1977, at 6:30 p.m. in the Chr. Ref. Church, Wyoming, Rev. J. Nutma officiating. Future address: 524 Isabella St., Wyoming, Ont.

Anniversaries

On April 27, 1977, the Lord willing, we hope to celebrate the 30th wedding anniversary of our parents and grandparents

RALPH and LAMMIE KICKERT
nee Otten

"Commit everything you do to the Lord. Trust Him to help you do it and He will. Psalm 37:5 We thank the Lord for their health and God's blessing throughout the years they shared together. We pray the Lord will uphold his nearness and goodness throughout the future.

Smithville, Ont. - John & Sue Kikkert
Oakville, Ont. - Marinus & Marg. Kikkert: Gerald, Laurie
Caister Center, Ont. - Hennie & Luke Matter
Beamsville, Ont. - Bert & Margaret Kikkert
Grassie, Ont. - Dianne & Arie Fennema
At Home - Henry, Ralph & Anita R.R.#1, Grassie, Ont. L0R 1M0

Anniversaries

Zuidwolde Monkton, Ont
1932 1977
We rejoice with our dear parents and grandparents on the occasion of their 45th wedding anniversary on April 23, 1977

HENDRIK BOERTIEN
and
GEERTRUIDA BOERTIEN
nee Otten

We wish them many more years together and pray that God may continue to bless them. Their thankful children and grandchildren.
R.R. 2, Monkton, Ont.

Wommels Strathroy
1932 1977
With joy and gratitude to God we hope to celebrate D.V. on May 4, 1977, the 45th wedding anniversary of our dear parents and grandparents

JELLE DE SCHIFFERT
and

JIKKE DE SCHIFFERT-de Boer
Their grateful children and grandchildren:
Strathroy- Sipke & Joyce de Schiffert: Ben, Simone, Richard, Jerome, Janice
Oscar de Schiffert
Albert & Edith de Schiffert: Jennifer
Cambridge- Harm & Engeline Hulsman; Jim, Ingrid, Kenneth
Open house will be held at home on May 4, 1977 from 10 am. - 10 pm. R.R. 3, Strathroy, Ont.

1932 1977

On May 3, 1977, the Lord willing, we hope to celebrate with our parents and grandparents

LOUWE and METJE VANDERLEY
nee Hof

their 45th wedding anniversary. Their thankful children and grandchildren.
Open house will be held on Saturday May 7, from 2 - 4 in the basement of the Maranatha Chr. Ref. Church, Scott St., St. Catharines, Ont.
Read Rd. R.R. 2, St. Catharines, Ont. L2R 6P8

On May 13, 1977, the Lord willing, we hope to celebrate the 45th wedding anniversary of our dear parents and grandparents

NICHOLAS J. and ARLENE
KUPERUS nee Talma

We thank the Lord for His love and guidance in the past 45 years and pray that God will continue to bless them and be near them.

Their thankful children:
Trina & Lieuwe Tolman
Florence & Henry Prinzen
Anita & Bob Collins
John & Annette Kuperus
Wilma & Adrian Vanden Akker
Peter & Shirley Kuperus
Janet & Peter Borgdorff
Henrietta & Casey Sytsema
Sim & Ben Perri
Jaltina & Rick Kehr
Dorothy
Myles & Glennys Kuperus and grandchildren.
R.D. 1, Sussex, New Jersey

Emmen Zurich
1952 1977
With joy and gratitude to God, we hope to celebrate on April 29, 1977 D.V. the 25th wedding anniversary of our parents

WIEBRAND ROOSEBOOM
and
ELSJE ROOSEBOOM
te Wies

That the Lord will continue His blessing on them is our prayer. Their thankful children:
Ed & Audry
Marg. Harry, Jane, Richard
Alan, Sandra
R.R.#3, Zurich, Ont., N0M 2T0

Anniversaries

1952 1977
Dixie Bowmanville
On Saturday April 23, 1977, D.V. we hope to celebrate the 25th wedding anniversary of our dear parents

FRANK ZEGERS
and
MINNIE ZEGERS
nee Mostert

and
PETER VOGEL
and
MARIE VOGEL
nee Mostert

We are thankful to God for giving us you, and for what you have taught us. We hope through His bounteous Grace that we may be kept safely together for many years. Remember that Jesus Christ of the seed of David was raised from the dead. 2 Tim. 2:8

Peter
Corrie & fiance James DeJong
Martin
Marion & fiance Randy Eastbrook
Frank
Dan
and
Krina & Lee DeGroot
Coreen & Martin Sissons
William & fiancée Dorothy Brak
Mary & fiance John Brink
Arthur
Elza
Jim
Martin
R.R. 1, Orono, Ont.

Grateful for the Lord's faithfulness and goodness, we rejoice with our dear parents and grandparents.

RIENK & PIETJE FEDDEMA
nee Boersma

Who on April 28, 1977, hope to celebrate their 50th wedding anniversary. We pray that the Lord may continue to bless them in the years to come.

Their children and grandchildren:
Toronto, Ont. - Sjouk Feddema
Darien, Wisc. USA - John & Grace Feddema; Edith, Pam, Rick
Kitchener, Ont. - Piet & Marg Feddema; Rienk, Edward, Patricia
Strathroy, Ont. - Grace & Ipe VanderDeen; Patricia, Ivan, Irene,
Richard, Clarence, Sharon, John
Jack & Ann Feddema; Rick, Ken, Judy, Anita, Cathy
Guelph, Ont. - Ann & Jelle Berg;
Ron, Mary Ann, Patricia; Jeffrey
Sherwood Park, Alta. - Jane & Ed
Ryken; Elly & Paul, Diana,
Jeffrey, Sherry
London, Ont. - Rienk & Anne Feddema; Arlene, Brenda, David, Carol

Dad & Mom are in Holland at this time so we hope to celebrate it with them on a later date.
R.R.5, Strathroy, Ont. N7G 3H6

The children and grandchildren of
MR. and MRS. RALPH SPIKMAN

are happy to announce their parents and grandparents' 45th wedding anniversary D.V. on May 8, 1977. We thank the Lord for having blessed them abundantly over these past 45 years and pray He will bless them for many years to come.

Cambridge, Ont. - Anne & Clare Spikman; Ralph, Tom, Michael
Guelph, Ont. - Rose & Ike Vanderwelt; Marg & John
Bowmanville, Ont. - Hennie & Jim Vandergaast; Jim, Marion & Rose
Guelph, Ont. - Alice & John Farnworth; Carla, R.J. & D.J.
Marg. Van Delft; Donald & Karen Sonja & Richard Spikman; Rick & Tonya
Reception Chr. Ref. Church, Drayton Ont., May 7, 1977 from 2-4 p.m.
Drayton, Ont. Box 37.

Classified Advertising

Anniversaries

Maartensdijk Lacombe
1952 1977
With the Lord's blessing, on May 8, we hope to celebrate with our parents

GERRY DOORNENBAL
and
PITA DOORNENBAL
nee Hoogendoorn

their 25th wedding anniversary.
O, give thanks to the Lord for he is good; His steadfast love endures for ever. Ps.18:1
We pray that in the years to come their lives will be guided and blessed by the Lord.
Their thankful children:
Toronto - Phil
Saskatoon - Ed
Dordt College - John
At home - Brian, Linda and Bob.
Home address: Research Station, Lacombe, Alta., T0C 1S0

On May 6, 1977 we hope to celebrate, the Lord willing, the 25th wedding anniversary of our parents
STANLEY SMIDS
and
HILDA SMIDS nee Bos

We thank God for His many great blessings during the past 25 years and pray that God will continue to bless them in the years to come.
Three Hills, Alta. - Hilda & Norman Sparling
Forest, Ont. - Harrietta & Paul Campbell and Deborah
Sarnia, Ont. - Cynthia
London, Ont. - Clara
At home - Fred, Barbara and Clarence
Open House will be held on Friday, May 6, 1977 from 2-4 p.m. at our parents home. Best wishes only, please. R.R.1, Forest, Ont.

On May 12, 1977 D.V. we hope to celebrate with our parents
JAN JOHANNES VANDERVELDE
and
ANNA VANDERVELDE
nee Rinzema

their 40th wedding anniversary.
We hope and pray that the Lord will continue to bless them in the years to come. Congratulations from their children and grandchildren.
Delta B.C. - Hendrik & Jean Nyman
Anthony
John & Cathy Vandervelde:
Kenneth, Lori-Ann,
Andrew, Peter
Grindrod B.C. - Wilma & Gerard
Beekhuizen: Randy, Darryl
Maple Ridge B.C. - Joan & Bill
Faber: Harvey, Don, Steve
Delta B.C. - Margaret & Adrian
Vandop: Brian, Renee, Michael
Richmond B.C. - Phil & Vina Vandervelde: Phil, Veanna
Little Chalford U.K. - Bill & Anne
Vandervelde: Katie
Pitt Meadows B.C. - Grace & Neil
Beck: Frank, Wayne
Richmond, B.C. - Henry
At home - Rudy
Open house will be held from 2-5 on May 14, 1977 in the Ladner Chr. Ref. Church hall, Delta, B.C.

D.V. on April 27th, 1977, our parents and grandparents

LEENDERT LOOYEN
and
NEELTJE LOOYEN nee Rietdijk

hope to celebrate their 45th anniversary.
But they that wait upon the Lord shall renew their strength. They shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint. Isaiah 40:31
Westbrook, Ont. - Elly & Roland
Hoogendoorn: Irma, Eric, Calvin
Kingston, Ont. - Piet & Riek Looyen; Margie, David
Edmonton, Alta. - Nelly & Andrew
Vandertol; Kelly, Heather and Kathryn
Mailing address: 2 White St., "Sunset Homes", St. Catharines, Ont.

Anniversaries

Putten Barrie
1932 1977
With joy and gratitude to our Heavenly Father we hope to celebrate, the Lord willing, on the 29th of April 1977 the 45th wedding anniversary of

DIRK JONKER
and

HENDRIKJE JONKER-MOSTERD
Their thankful children, grandchildren and great grandchild.

Schoonebeek Smithville
1932 1977
With thankfulness in our hearts and through Gods abiding grace we wish to announce that on April 22, 1977 our beloved parents and grandparents

WALTER C. HAVEMAN
and

GEESJE HAVEMAN-EVERTS
will celebrate their 45th wedding anniversary.
't Is grace hath brought them safe thus far
And grace will lead them home.
Their thankful children:
Thunder Bay - Tina & John Thalen
Port Colborne - Hilly & Bill Kampen
Listowel - Diete Vander Heide
Niagara Falls - Anna & Pier Poortinga
Fruitland - John & Aafke Haveman
St. Anns - Dick & Alice Haveman
Smithville - J. Henry & Jenny Haveman
and 27 grandchildren
Canboro Road, Smithville, Ont.

On May 1, 1977, the Lord willing we will celebrate the 25th wedding anniversary of our parents

JOHN and NELL LUYMES
nee Voskamp

We pray that the Lord will continue to bless them in the coming years as He has in the past.
Their thankful children:
At home - Herman & Levina (fiancee)
Kitchener - Nellie
Moorefield - John
Frankford - Wilma & Bill Heideman
Moorefield - Charles
At home - Linda, Carla, Brenda, Liz, Stanley, David, Steven, Douglas
Relatives and friends are invited to share this joyful event with us in the Trenton CRC Fellowship Hall, April 30, 1977, 7:30-9:00 p.m. Home address: R.R.#4 Trenton, Ont.
"In all yopur ways acknowledge Him and He will direct thy paths." Prov.3:6

Joure(Fr.) Richmond B.C.
1927 1977
With joy and gratitude to our heavenly Father we hope to celebrate D.V. on May 12, 1977 the 50th wedding anniversary of our parents and grandparents,

JAN SMID
and

ROELOFJE SMID-HUISMAN

It is our hope and prayer that God will continue to richly bless them in the years to come. Ps.121
Their thankful children:
Richmond, B.C. - Frank & Gladys
Smith: John-Laine, Louie, George
Anita, Tony
Carrot Creek, Alta. - Grace & Ted
Roersma: Ruly-Larry, Louie-Debbie, Donna, Howard
Edmonton, Alta. - George & Ria
Smid: Rose, John, Bruce, Mark
Transcona, Man. - Sidney & Carrie
Smid: Gordon, David, Elaine
Edmonton, Alta. - Audrey & Raymond
Nouta: Henry, Andrew, Sandra, Rodney
Richmond, B.C. - Herman Smid
Blufon, Alta. - Hennie & Don
Nickoriuk: Steven, Kelly
Open house on Friday May 13 from 8-10 p.m. at the Richmond Chr. Ref. Church, Richmond, B.C. Home address: 745 Afton Dr. Richmond, B.C.

Anniversaries

1937 1977
We praise and give thanks to the Lord for giving us parents who taught and showed us that Jesus is the Way, the Truth and the Life. They are

JAMES and MARIA
VANDERKOOY nee VanderKooy

The Lord willing, we like to celebrate with them their 40th wedding anniversary on May 4, 1977.
Their thankful children:
Simcoe - Simon & Ina VanderKooy
Brantford - Jack & Cathy Vander Veen
Nigeria - John & Jean VanderKooy
Brampton - Adrian & Mary Guldemond
Bowling Green, Ky. - Arvin & Corry Vos
Simcoe - Jim & Chris VanderKooy
Bowling Green, Ky. - Bob & Elizabeth Roberts
Simcoe - Jack & Margaret VanderKooy
Toronto - Magdalena VanderKooy
Rick VanderKooy
Simcoe - Peter VanderKooy
Carolyn VanderKooy
and 21 grandchildren
Open house Saturday May 7 from 2-5 and from 7-10 p.m. R.R.#5, Simcoe, Ont.

Middelstum Niagara Falls
1932 1977
With thankful hearts we look forward to celebrating with our parents, grandparents and great grandparents their 45th wedding anniversary on April 22, 1977, the Lord willing,

GERARD VANDERWAL
and

YBELTJE VANDERWAL
Van Warners

No hill is too high
No mountain's too tall
With faith in the Lord
You can conquer them all.
And all that you wish for,
that is honest and true
the Lord will certainly give to you
Not always the way you most desire.
But always He gives
what you most require.
So accept what He sends,
be it bitter and sweet,
for God knows best
what makes life complete.

With love from your children:
St. Anns, Ont. - Jack & Mennie Buitenwerf
Coaldale, Alta. - Bert & Akkie
VanderWal
Lethbridge, Alta. - Piet & Elly
Brandsma
Kennington, P.E.I. - John VanderWal
Niagara Falls, Ont. - Warner & Lina
Koiter
St. Davis, Ont. - Henry & Ada
VanderWal
Stevensville, Ont. - Chris & Bess
VanderWal
24 grandchildren and 4 great grandchildren
There will be open house from 7-9 p.m. at their home, 4197 Kalar Rd., Niagara Falls, Ont. Ph. 358-6755.

Nyland Edmonton
1952 1977
On May 19, 1977 the Lord willing, we hope to celebrate with our parents and grandparents

WILLIAM BREEUWSMA
and

THELMA BREEUWSMA
nee Huisman

their 25th wedding anniversary.
Their wedding text was: But as for me and my house, we will serve the Lord. Josh.24:15b
Their children:
Edmonton - Annette & Everett
Moes: Joanne
Westlock - Fred & Wilma Breeuwsma
Edmonton - Randy Breeuwsma
Home address: 12121-47st., Edmonton, Alta.

Anniversaries

Emmen, Dr. Cornwall, Ont.
1937 1977
With thanks to God for His goodness and abiding care we hope to celebrate on May 7, 1977 the 40th wedding anniversary of our beloved parents and grandparents

JACOB TURKSMA
and

ZWAANTJE TURKSMA
nee Denekamp

"But as for me and my house we will serve the Lord." Josh.24:15b.
It is our sincere hope that our Heavenly Father may continue to bless them richly in many years to come. Their thankful children and grandchildren:
Cornwall, Ont. - Bob & Wilma
Jack & Julie
Ottawa, Ont. - Harrison & Edda:
Alyson, Coleen, Molly
Paradise, N.S. - Jake & Ada
Cornwall, Ont. - Dora
Open house will be held on Saturday, May 7 from 3-5 p.m. at their home on Bruce St., R.R.#1, Long Sault, Ont. K0C 1P0. Instead of presents they would like donations for Missions.

SOLI DEO GLORIA

Zo de Here wil hopen wij op 29 april 1977 met onze geliefde ouders en grootouders,

WILLEM en ELIZABETH ROFFEL
de dag te herdenken dat God hen 45 jaar geleden in het huwelijk heeft verbonden.
'k Wil U o, God mijn dank betalen. Gez.28

Wij vertrouwen dat God met hen wil zijn in de toekomst, zoals Hij met hen was in het verleden.
Hun dankbare kinderen:
Sarnia - Guy & Sylvia: Betty & John (engaged), Jack, Alice, Wilma
Strathroy - Cor & Liz Van der Elst:
Marilyn, Betty, Jeffrey
Gelegenheid tot feliciteren Zaterdagmiddag van 3-5 uur thuis, 250 Riverview Drive, Strathroy.

On May 15, 1977, the Lord willing we hope to celebrate the 35th wedding anniversary of our parents and grandparents,

LIEUWE and JOSINA
GREIDANUS nee Van Kooten

We praise God for all His blessings given to them during these years and pray He may continue to bless them. Congratulations, Mom and Dad! With love from all your children and grandchildren:
Ft. Saskatchewan - Ed & Myrna
Greidanus & family
Edmonton - Joan & Eddy Haagen:
Jack, Leonard, Patricia, Robert
Puyallup - Larry & Sharon
Greidanus: Susan, Ricky and Jeffrey
Tacoma - Hilda & Jim Siebert: Ira and Josie
Eatonville - Tony Greidanus
Wilbur Greidanus
Box 37, Route 1, Eatonville, Wash. U.S.A. (98328)

Waarder Beeton
1952 1977
On May 1, 1977, with thankfulness to the Lord, we hope to celebrate with our parents and grandparents,

MARINUS VANDEVIS
and

GERRIE VANDEVIS nee Verhoog
the occasion of their 25th wedding anniversary. "Go from your country and your kindred and your father's house to the land that I will show you, and I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing." Gen.12:16,2
Their thankful children and grandchild:
Minesing - Gerry & Leonard Noordeggraaf: Carolyn
Barrie - Ted & Janet Vandevs
Beeton - Bill Vandevs,
Marietta Vandevs
Open house will be held at home on Saturday afternoon, April 30, 1977.

Anniversaries

1927 1977
Oude Pekela Lucan
With gratitude to God we hope to celebrate on May 6, 1977 the 50th wedding anniversary of our parents
FREDERIKUS M. KNIP
and

ROELFINA BEKKERING

We pray that God may continue to bless them for the years to come and we are thankful for all their love and guidance they have given us. Their thankful children, grandchildren and great grandchild:
Centralia - Wiechert & Jeltje Knip & children
London - Henk & Tally Nieman & children
Lucan - Harm & Klasiena Knip & children
Open house will be held on May 6 in Dashwood community Hall from 8-10 p.m. Home address: R.R.#2, Lucan Ont. N0M 2J0

Haren, Neth. Duncan, B.C.
On D.V. May 13, 1977 we hope to celebrate with thankfulness to God the 50th wedding anniversary of our parents and grandparents

ANDREAS BERENDS and
GESINA BERENDS nee Holtman

We pray that God may continue to bless them for the years to come. We are grateful for all their love and guidance they have given us. Their thankful children and grandchildren,
Rijkswijk, Neth. - Albert & Mia
Berends: Ron, Martin, Sandra
Duncan, B.C. - John & Hilda
Berends: Andy, Winnie, Glenda, Wilma
Powell River, B.C. - Martin & Greta
Berends: Marilyn, Karen, Sharon
Duncan, B.C. - Jerry & Nellie
Berends: Andre, Bernie, Michael, Donny, Patricia, Tracey
Ken & Sandra Wiersma: Ron, Brian, Selina, Kevin
Open house will be held on May 14, 1977 from 2-5 p.m. at 5881 Howard Ave. Home address: R.R.#4 Norcross Rd., Duncan, B.C. V9L 3W8

On May 5, 1977 the Lord willing, we hope to celebrate the 50th wedding anniversary of our parents, grandparents and great grandparents

PIETER DE VRIES and
SIEMKJE DE VRIES nee Dijkstra
We thank the Lord for their health and Gods blessing throughout the years shared together. We pray that the Lord may grant them His nearness and blessings throughout the future years.
Their thankful children:
Bornwid, Friesland - Bontje & Oeds
Wijma
Smithville, Ont. - Doeke & Hennie de Vries
Brooklin, Ont. - Henk & Margaret de Vries
Kitchener, Ont. - Jane & Leo Veenstra
Wyoming, Ont. - Alice & Eiko Korve-maker
Simcoe, Ont. - Piet & Alice de Vries
Nigeria, W. Afrika - Margaret & Dick
Seinen
31 grandchildren
1 great grandchild
Open house on Friday, May 6, 1977 at the Cedar Barn, R.R.1 Waterloo, from 8-11 p.m. Home address: 33 Lilac St. Apt. 3, Kitchener, Ont.

Ede Caistor Centre
1952 1977
With thanks to God for His goodness and abiding care we hope to celebrate on May 8 the 25th wedding anniversary of our parents and grandparents

WILLEM VAN HERK and
AUDREY VAN HERK nee Griffioen
We pray that God may continue to care for them and bless them for each other and for us. Best wishes and love from their grateful children and grandchild:
Caistor Centre - John & Debbie
Haanstra: Marsha
At home: Case, Nelly, Joanne, John, Jimmy
Home address: R.R.#2, Caistor Centre, Ont.

Classified Advertising

Obituaries

Het behaagde de Here in Zijn ondoorgroendelijke wijsheid plotse-ling van ons weg te nemen ons aller vriend en medelid

JOHN KNIGHT op de leeftijd van 65 jaar. Mogen de woorden van Paulus in Rom.8:28 Mrs.Knight en familie tot troost zijn. Wij weten nu, dat God alle dingen doet medewerken ten goede voor hen, die God liefhebben. The Golden Age Club Wellandport

It pleased the Lord to take into His eternal home our beloved parents, grandparents and great grandpar-ents,

STIENTJE VAN DIJK-KAMPS on March 1, 1977 at the age of 83

LUCAS VAN DIJK on April 5, 1977 at the age of 84. It comforts us to know that in life and death they put their trust in their Lord and Saviour Jesus Christ. Coevorden, Neth.- Trientje & Gerrit Jan Hazelaar Surrey, B.C. - Henk & Annie van Dijk Brantford, Ont.- Geertje & Willem van der Tuin Oosterbeek, Neth.- Marchien & Henk Ellen Calgary, Alta.- Lucas & Sini van Dijk Geert & Els van Dijk Brussels, Ont.- Geesje & Bertus van Donkersgoed 33 grandchildren 7 great grandchildren Funeral services were held in Coevorden, The Netherlands.

Strathroy, April 6, 1977. It pleased the Lord in His infinite wisdom to take home His child

ANNA VANDERWERF nee Nauta at the age of 76 years. Predeceased by her husband John. Dear mother of: St.Thomas - Gordon & Jennie Vanderwerf Bolsward,Fr.- Tjomme & Jikke Bleeker London - Jake & Gay Haagsma San Jose (Cal.)- Dave & Jane Vanderwerf Strathroy - John & Marie Faber Harry & Martha Vanderwerf Chatham - Frank & Metty Beute Grand Rapids,Mich.- Sydney Van-derwerf 33 grandchildren and 5 great grandchildren.

Rev.P.Kranenburg officiated at the funeral service in the East Chr.Ref. Church in Strathroy on Good Friday I know that my Redeemer liveth.

De Here heeft tot Zich genomen ons trouw medelid

MRS.J.VAN DER WERF Sterke en vertroose de Here haar kinderen en kleinkinderen. De Holl.vrouwenvereniging Lydia I, Strathroy, Ont.

The Lord took unto Himself on Tuesday April 13, 1977 our dear mother, grandmother and great grandmother,

ROELOFJE WESTERHUIS nee Woltman at the age of 87 years, widow of A.Westerhuis since Aug.24, 1974. Albertain, Ont.-Geert & Ge Lunshof Grandchildren: Hamilton,Ont.- Margaret & Sam Buma Cochrane,Ont.- Albert & Jane Lunshof Hamilton,Ont.- Ruth & Martin Vuyk Carluke,Ont.- Mary & Peter Vyn Hamilton,Ont.- Henry & Judy Lunshof Orillia,Ont.- Ina & Siebert Van Houten Hamilton,Ont.- George & Ann Lunshof and family Psalm 23.

Obituaries

It pleased the Lord to take to His eternal home, on March 30, 1977, my beloved wife, our dear mother, grandmother and great grandmoth-er after a happy marriage of almost 50 years, at the age of 73 years,

ANGENIETE BRINK nee Van Hoogen As the mountains are round about Jerusalem, so the Lord is round about His people, from this time forth and for evermore. Ps.125:2 Beloved wife of Geert (Gordon) Brink Our children: Hamilton, Ont.- Jim Brink Broadhagen, Ont.- Dirk & Jo Brink Ancaster, Ont.- John & Audrey Brink Hamilton, Ont.- Iene & Naomi Brink Chatham, Ont.- Ienskje & Peter Antuma Haliburton, Ont.- Nancy Brink Mt.Vernon, Ohio, USA- George & Cheryl Brink Winnipeg, Man.- Dora Gepke & George Kamminga 26 grandchildren and 1 great grandchild The funeral service took place April 2, 1977 from the Chr.Ref.Church, Brantford, Rev.A.Veenema, offici-ating.

On Saturday April 2, 1977 the Lord took home in His infinite wisdom our dear husband, father, grand-father and great grandfather

JOHN ZWART at the age of 70 years But thanks be to God who gives us the victory through our Lord Jesus Christ. 1 Cor.15:57 Dear husband of Rennie Zwart (Dros), predeceased by his first wife Dleuwerke Hamstra (1970), also by one son Albert (1963) Dear father of, Strathroy - Aafke & Folkert Graan-sma Janna & Gerrit Graansma Jantje & Gerrit Vandermeer Kitchener - Janny & Peter Breedveld Strathroy - Wietse & Mary Zwart Sylvia & Bert Den Hartog Stratford - Hilda & Joe Brent Strathroy - Linda & Don Klinker Peter F.Zwart Fenwick - Diane & Frank Dam Also survived by 38 grandchildren and 4 great grandchildren. 31 Egerton St., Strathroy.

De Hollandse Vrouwenvereniging Lydia I van Strathroy, Ont. betuigt haar innige deelneming met een van haar leden, Mrs. Zwart met het overlijden van haar man. Sterke en vertrooste de Here haar en haar kinderen.

Het Bestuur

On April 2, 1977 the Lord called home our beloved husband, father, grandfather and great grandfather and brother,

PIETER VANDERLEY Born June 12, 1903, Paesens, Friesland, the Netherlands. Mar-ried for nearly 48 years, beloved husband of Menke VanderLey (Woudwijk) Dear father of Whitby - Liz & Ron Wiersma Wytze & Adrie VanderLey Shelburne - Leo & Greta VanderLey Brooklin - Margaret & Henk de Vries Zeeland, Mich.- Corey & Betty Van-derLey Drayton - Ann & Gordon Ooster-veld 30 grandchildren and 3 great grandchildren dear brother of: John VanderLey, Oakville. Predeceased by 2 brothers and 1 sister in The Netherlands. 2 Cor.12:9: My grace is sufficient for thee. Wellington St., Drayton, Ont.

Obituaries

Nog onverwachts heeft de Here to Zich genomen onze lieve Broer, Zwager en Oom

PIETER VANDER LEY geliefde echtgenoot van Minke Vander Ley-Woudwijk, op de leef-tijd van 73 jaar en 10 maanden. Trooste de Here zijn vrouw, kinde-ren en kleinkinderen. Zijn diepbedroefde broer, schoon-zusters en oomzeggers. Drayton, 2 april 1977. Oakville - Jan Vander Ley Japke Vander Ley-Zijlstra en familie Anjum - Bontje Vander Ley-de Jong en familie

Suddenly on April 11 the Lord called home

JAN BROENINK born in 1910. Husband of Geertje Snijder, Witharen, Holland. Father of Harry Broenink, Witharen Son of Mrs.A.Broenink-Strijker, Dedemsvaart, Holland Brother of: Jannes & Dini Broenink, Apeldoorn, Holland Walter & Aly Broenink, Oshawa, Ont. Aafko & Lilly Broenink, Sher-wood Park, Alta. Alice & John Oudijk, Bowman-ville, Ont. Balkeweg 57, Witharen, Ommen (Ov.) The Netherlands

Teachers Wanted

ONTARIO

AYLMER: The Immanuel Christian school of Aylmer, Ont. will require a teacher who will teach remedial in the morning and a regular class-room in the afternoon. Please forward applications to: William Hordyk, principal, 75 Caverly Rd., Aylmer, Ont. N5H 2P6. Tel.519-773 8476.

BRAMPTON: The John Knox Christian School of Brampton, Ont. invites applications for the primary and intermediate grades. Please contact: I Witteveen, principal, 82 McLaughlin Rd. S., Brampton, Ont. L6Y 2C7. Tel.(416) 451-3236.

BRANTFORD: The Brantford Chr. school invites applications for an opening in grade 5 and 6 (about 24 pupils). Please send inquiries to: Mr.Wm.Slofstra, principal, 7 Cal-vin St., Brantford, Ont. N3S 3E4. Tel.#52-0433 school or 753-9557 home.

CHATHAM: Calvin Chr.School in-vites applications for a grade 2 teacher position. Contact John Post-ma, principal, Calvin Chr.School, 72 Tissiman Ave., Chatham, Ont. N7M 4G5. Tel.519-352-4980(school) or 519-352-7427 (res.)

CHATHAM: Chatham District Chr. Secondary school requires a teacher of mathematics for September 1977. For inquiries contact Anton Brink, principal, 90 Park Ave., E., Chat-ham, Ont. N7M 3V4. Tel. 1-352-4591 school, 1-519-354-9348 home.

CLARKSON: The John Knox Chr. School Society of Mississauga ur-gently requires two full-time teach-ers by Sept.1, 1977. One for the primary grades, and one for the senior grades. We are very much interested in teachers who have a major in French, Physical Educa-tion or Music. Other applications are also invited. Please send your applications to: Mrs.M.Hoppe, secr., 946 Purcupine Ave., Missis-sauga, Ont. L5H 3K5. Tel.416-822-6706.

Teachers Wanted

ONTARIO

COLLINGWOOD: Praise the Lord! The Collingwood Christian School Society will be establishing, the Lord willing, an elementary inter-denominational Christian School, beginning Sept.1977. The Society is inviting applications for the posi-tions of a teaching principal and one additional staff member. If you are interested in becoming part of a team that desires to make Chr.Ed. available to the children of commit-ted christians within the Colling-wood community, and becoming part of a growing School Society located in "Blue Mountain Coun-try", please send your inquiries or applications to: Collingwood Chris-tian School Society, Box 405, Col-lingwood, Ont., L9Y 2L8. Ph.(705) 428-3047 or 429-3271.

Teachers Wanted

ONTARIO

JARVIS: Jarvis District Christian school requires a qualified teacher for grade 8 half time and remedial education half time. Please send all application inquiries to: Pete Ween-ing, principal, R.R.#1, Jarvis, Ont. NOA 1J0, or phone: 587-4444 or 428-0887.

NEWMARKET: Holland Marsh-Springdale Christian School invites applications for teaching in the primary and intermediate grades. Send applications and inquiries to: Mr.J.Van Breda, principal, Holland Marsh Christian School, R.R.#2, Newmarket, Ont. L3Y 4V9. Tel.416-775-3701 or 705-737-0957.

Abbotsford Christian School

needs Junior High teachers in

Science/Math and Home Economics/Commercial

We are also looking for a Principal for our Junior High who would teach part-time as well as someone with interest and ability in vocational subjects

If you are interested in serving in a growing school system, please contact Mr.J.Kampman, P.O. Box 175, Abbotsford, B.C. V2S 4N8. Tel.604-859-5167(school), 853-1209(res.)

Calvin Christian School

547 West 5 th St., Hamilton, Ont.

The education committee invites applications for the position of grade 7 or grade 8 teacher. Applicants should have major/minor/or special interest in

General Science

and/or

History

Phone: W.H.Hultink, principal, for additional details at: 416-388-2645 (school) or 416-679-6017 (home) or call a present staff member to find out what kind of school you can be associated with.

Toronto District Christian High School

invites applications for a teaching position in

French, Biology and Geography

Please send all applications to: Mr. H.J.van het Veld, principal Toronto District High School Box 527, Woodbridge, Ont., L4L 1B3

Beacon Christian High St.Catharines, Ont.

invites applications from new and experienced teachers for

Mathematics

Applicants are asked to write or phone John Vriend, principal Beacon Christian High, 2 O'Malley Drive, St.Catharines, Ont. L2N 6N7. Phone: (416) 682-2283.

Classified Advertising

Teachers Wanted

ONTARIO

THUNDER BAY: Thunder Bay Chr. School requires a teacher for grade 4 for Sept. 1977. For inquiries contact: P. Zandstra, secr., R.R. #3, Thunder Bay, Ont. P7C 4V2. Tel. 807-939-2377.

DRAYTON: Calvin Chr. School of Drayton, Ont. invites applications for a part-time teacher for three days a week commencing September 1977. Please forward applications and direct inquiries to: Mr. J. Tamming, principal, Box 141, Drayton, Ont. N0G 1P0. Tel. 519-638-2935 or 519-638-2969

WALLACEBURG: Calvin Christian School of Wallaceburg invites applications for teaching positions in Grades 1-2 and 5-6. Please send all inquiries to S. Vanderwall, Princ., Calvin Chr. School, 693 Albert St., Wallaceburg, Ont.

MANITOBA

WINNIPEG: Calvin Chr. School invites applications for the position of math and science teacher for grades 7, 8 and 9, commencing Sept. 1977. For information write: Mrs. G. Bakker, Box 44, Station F, Winnipeg, Man. R2L 2A5.

QUEBEC

MONTREAL: Emmanuel High school - Dorval (Montreal), Que. is requesting applications from qualified teachers for grades 7-10 for September 1977 in all areas of the curriculum. We are looking for candidates who love to teach and enjoy being involved with students. Excellent Christian School salary scale. Apply to Mr. D. Maggs, Princ., Emmanuel High school, 1925 Brookdale Ave., Dorval, Que. H9P 1X5. Phone: 514-631-1009 school or 514-695-0251 res.

ALBERTA

NEERLANDIA: Neerlandia school invites applications for Christian teachers for the following openings: Social Studies-Science for Grades 7-10; Phys. Ed.- Music for Grades 1-10; Grade 2 & 3 classroom teacher. Please write or phone collect to John Piers, Princ., Box 89 Neerlandia, Alta. T0G 1R0. Ph. 1-403-674-4308.

BRITISH COLUMBIA

CHILLIWACK: Chilliwack Elementary Christian School invites applications for experienced teachers for the school year 1977-78. Send resume to Mrs. G. Hogeterp, 9800 McNaught Rd., Chilliwack, B.C. V2P 6G2.

DUNCAN: The Duncan Chr. School Board invites applications for a part-time Grade 5 teaching position, 5 mornings per week, beginning Sept. 1977. Please send your letter of inquiry and/or applications to the principal Mr. H. J. Bulthuis, 1031 Chaster St., Duncan, B.C. V9L 2K8. Call: 604-748-9725, and school 604-746-5341

MAPLE RIDGE: The Haney-Pitt Meadows Christian school requires a teacher for a combination Grade 1-2 position. Please send applications to the school in care of Mr. B. den Boggende, principal, Box 293, Maple Ridge, B.C. Ph. 604-465-4442 school or 604-467-1859 home.

Teachers Wanted

BRITISH COLUMBIA

RICHMOND: The Richmond Chr. School invites applications for a teaching position in a grade 5 and 6 combination. Send applications to Mr. G. Dijkstra, principal, Richmond Chr. School, 8180 No. 2 Rd., Richmond, B.C. V7C 3M3, or phone (604) 277-9252.

SMITHERS: As of April 15 Smithers Chr. School requires a junior high math-science teacher and a primary teacher for 1977-78. Please phone: Glen Ewald, princ. at 604-847-2186 for further details.

TERRACE, B.C.-Centennial Chr. School is in need of two teachers for the lower grades. If interested in meeting a challenge in an area of potential growth in the community, contact Mr. Richard Mills, princ. Centennial Chr. School, Box 317 Terrace, B.C. (604)-635-6173.

VERNON: Vernon requires one teacher-principal and teacher for starting of Christian School this year. New school, new challenge in the heart of the Okanagan Valley. Experienced teachers, please reply. Comparable salaries. Contact Mary Spoor, Secr., Rimer Rd., R.R. 3, Vernon, B.C. V1T 6L6 or (604) 545-0224. Truly an opportunity.

Cottages

Alton Lodges

1+2 BEDROOM CLEAN HOUSEKEEPING COTTAGES FAMILY RESORT

100 yds. from sandy beach close to fishing
10 miles from Chr. Ref. Church

429-2420

R.R. #1, Wasaga Beach

Len & Rita Bette

Help Wanted

Wanted young person, live in, experience and reliable to work on modern dairy farm and also good with machinery. Opening the beginning of May. Contact: Albert Vos, Drayton, Ont. N0G 1T0. Tel. (519) 638-2832.

Cottages

Maple Leaf Cottages

Reserve your cottage now while we still have openings.

Two and three bedroom cottages, boating, fishing, swimming, large playground, 1½ miles from Christian Reformed Church. Call (705) 326-4131, or write: Henry Zwiers, Maple Leaf Cottages, 640 High Street Orillia, Ont. L3V 4Y4.

Sandy Bay Cottages

Two and three bedroom cottages for rent. At the mouth of beautiful Rice Lake. Sandy Beach plus good fishing, reasonable rates.

WINTER- 416 -352-2534

R.R. 3, Box 5

Roseneath, Ont. K0K2X0

SUMMER- 705 -696-2951

R.R. 1, Hastings,

Ont. K0L1Y0

Cedarholm Cottages

on beautiful Kennebec Lake, 85 miles West of Ottawa on Hwy 7. Campsites with hydro. Sand beach; store. Boat, motor and canoe rental. Stan & Betty Pranger, R.R. 1, Arden, Ont. K0H 1B0. Tel. 613-335-2058.

FOR A RELAXING VACATION COME TO

Van Roon's Place (formerly Ja-al-dee)

FAMILY CAMPGROUND & COTTAGES
ON THE TRENT-SPACIOUS GROUNDS-SWIMMING POOL
PLAYGROUND-EXCELLENT FISHING

FOR INFORMATION WRITE OR PHONE:

John & Dineke Van Roon

R.R. 3, Havelock, Ont. Tel. (705) 778-3096

2 miles east of Trent River Village on the Trent River Rd.

Dunnville Parental Christian School

OFFERS \$80,000.00 [CANADIAN FUNDS]
IN PROMISARY NOTES

for the purpose of building a new school
as we have out-grown our present facilities.
Notes will be issued in multiples of \$3,000.00 at an
annual interest rate to be negotiated.

For further information write to:

Mr. Rinus De Klerk
241 Brookfield Blvd.
Dunnville, Ontario.

Employ Wanted

Girl, 17 yrs. old, would like a summer job on a farm. Have some experience. A. Zuldema, 5361 Bronley Rd., Burlington, Ont. Ph. 634-7189

Personal

Christian widow, 50, living in Ont., would like to meet and/or correspond with a sincere christian gentleman of similar age. Letters under # 4175, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Young woman wishes to return to Grade 13 this Sept., seeks room and board anywhere in Ontario in exchange for housekeeping duties. Please write to Box #4174, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3

For Rent

For rent in London, Ont. three bedroom bungalow, three additional rooms in basement. Within walking distance from Christian school. Call. 519-451-2080.

1 Bedroom Aptm. in new building Stove, fridge and Cable T.V., Sauna, Pool, Gym and Tennis Crt. Basement parking. All for \$225 a month. Christian family only. Burlington. 632-6638.

Real Estate

BUSINESS FOR SALE:

Delicatessen-coffee shop & gift centre in the Georgian Bay Tourist region. Ideal for an ambitious couple. Capital layout relatively small. Address inquiries to: Box 4172, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Outstanding Farm

100 acre farm with beautiful brick house in immaculate condition near Stratford. Very attractive setting with new drive shed, 2 garages, good barn, farrow to finish operation. All this is located in between large beautiful evergreen trees, adjoined by a very small orchard for private use. Truly a sight to behold. For the executive of farm family with taste. Good mortgage available

Sow Operation

Farrowing to finish operation. Owner has moved, here is a good opportunity for advancement.

Gentleman's Farm

50 acres, 1 mile from town with beautiful brick house, fireplace and many other extra's. land tiled and perfectly level, new drive shed, barn.

Dairy Operation

Anyone interested in a efficient operation, come and see it. Here is steady income.

We have many more good properties listed for sale. We are people devoted to real estate with decades of experience. If you have a farm or land for sale call us collect and have us give you a free evaluation on a sale price. We'll give you action.

S.H. (Bernie) Boerama
Real Estate Broker
MLS Realtor
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THINGS WE'VE READ

Pastoral or Christian Counseling: A confrontation with American Pastoral Theology in particular Seward Hiltner and Jay E. Adams, by J.S.Hielema Drukkerij Elinkwijk B.V., Utrecht, 1975, pp.278.

Reviewed by James Van Der Schaaf, pastor, Agassiz CRC, British Columbia.

The appearance of the dissertation of Jacob Sytse Hielema is timely. As the former pastor of Forest, Ont., and Victoria, B.C. CRC's up to 1970, Hielema undertook to write his thesis, and was promoted to doctor in 1975. The gestation period for the better part of nearly 15 years has in no way detracted from the thorough presentation of two of the more influential people in the field of pastoral theology and counseling in the U.S. These men are Seward Hiltner and Jay E. Adams. The former is known to the Reformed community in a more formal theoretic setting, whereas the latter is gaining fast recognition as the resolver of the problems of method and technique of pastoral counseling.

In the wake of the crisis in modern psychiatry and psychotherapy, there are those, such as Adams, who boldly assert the resurgence of a direct, Biblically-oriented attempt at overhauling the very basis and foundation of the above sciences. Adams, a teacher at Westminster Seminary in Philadelphia, also the alma mater of Hielema, was reared in the thick of the orthodox-reformed-presbyterian world and life view. Professors such as C. Van Til bring on an ultimate influence in the lives of his students.

Adams sees his task as nothing short of the "revolution" within the counseling world. He insists on the authoritative and inerrant Word to guide and direct men in the awesome task of dealing with the tender, intimate, and deepest emotional make-up of the image-bearer of the Lord. Anything which smacks of the "humanist philosophical-hermeneutical circle" is to be immediately discarded and antithetically opposed according to Adams.

Hielema has seen through the need to get at the roots of the approach which Adams is pleading for, but seems to be unable to furnish at this time. Pastoral counseling methods from student days consisted of only a superficial taste of the current leaders in the eclectic counseling bag. Serious reflection is necessary, according to Hielema, on the whole foundation of the therapeutic relationship. Adam insists, however, on a 'Biblical method'. "Nouthetic counseling" apparently is such a method. Nouthesis, "a conglomeration of at least three thought-forms", e.g. admonishing, teaching, reproving, correcting, p.118, is a compound consisting of a Greek and

English word. The Scriptures and a direct appeal to them are to be the "sole guide for both counselor and counselee" p.223. This is, of course, commendable, not withstanding the fact that the approach is wrong with dangers of "theological relativism". The latter deals with the Scriptures in terms of "subjective experience which is frequently elevated above the authority of the Bible" p.141.

Perhaps the question should be raised: "But does nouthetic counseling present us with a theology (philosophy) of counseling?" p.223. The answer is obliquely no. There is no apparent need for it either, as long as the pastors remain "Biblical". Adams said elsewhere that, "Only the pastor has been given the task of counseling as an office (as a life calling). The pastor is

God's ordained professional" (The Messenger). In view of the proliferation of the writings, perspective, and direction of Adams on counseling in Reformed circles, we do well to proceed with caution.

Furthermore, there is a considerable difference between Adams and Hiltner. Hiltner had Paul Tillich as mentor. From his background of learning comes the view of the Word not as the final reference point, but man himself in his becoming, and realizing of his full potential, integrated properly within the horizons of his existence.

Hielema succinctly points out that "What Hiltner, Rogers, May, and others in their tradition seem to be saying is that man's behaviour does not flow primarily from what he believes, but on the contrary, man's beliefs are being

moulded by the quality of his daily life. Ask not what life can do for you. Ask what you can do for life".p.60

In the fourth part of his book, Hielema gives a comparison and evaluation of both authors. Hielema warns against the dangers of "absolutizing one's own insights with respect to the nature and character of the Christian life" and consequently for counseling methods. The conclusions reached are penetrating. The need for a truly Christian anthropological model from which to gain concrete insight into the psychical aspect of one's being goes without saying. Such an effort should be a communal one and not just a lone person. In order to get Christian counseling at its best, there must be the concerted effort of the Christian community on the sciences,

for such a model. Since Hielema did not do all that much with that proposal, that is perhaps the only weakness in the study as one reviewer has noted.

The Christian community at large has been done a service through this fine analysis of the pastoral theology of Adams and Hiltner. The personable style of writing reveals the author to be a man alive and humble in the Spirit. May the Lord bless the efforts of Jacob Hielema and his family, especially in his work as a radio minister of the NCRV in Holland.



editor: Pete Layer

LET'S PLAY CHESS

THE FEBRUARY LADDER

Problems:	687	688	689	690	Sub-Total	Prev. Total	Total
Points:	3	2	5	2	12		
G.Bloemendaal(I)							
Brampton, Ont.)	2	2	3	2	9	78	87
J.Wilms (I),							
Lindsay, Ont.	2	2	3	0	7	75	82
K.Amsinga (I)							
Strathroy, Ont.)	3	2	5	2	12	53	65
C.Binnema (II)							
Cochrane, Ont.	2	2	3	2	9	51	60
H.Douma							
Wellandport	0	0	5	0	5	43	48
J.Willemsma(I)							
Wilsonville, Ont. -	-	-	-	2	2	28	30
H.Brouwer,							
Saanichton, B.C. -	-	-	2	0	2	10	12
M.Melissen(IV)							
Ottawa, Ont.	2	0	2	2	6	(90)	6

COMMENTS

Congratulations to the three ladderites who found an alternate solution to #689. Eighty one solvers missed it thirty years ago. The other three-mover contained two "theme" variations which only one solver wrote down: The knights return to their original squares! The two-movers had a few traps, as usual.

Solutions to the February problems

#687 (Haring)
Key: 1. N-K4 threat. 2. NxP and 3. R-B5 mate
Variations: 1. --, NxQP; 2. N-N3ch., N-B6; 3. R-Q3 mate
1. --, NxKP; 2. N-N3 ch., N-B6; 3. R-K5 mate
1. --, N-Q7; 2. NxP ch., N-K5 ch., 3. BxN mate
1. --, N-K2; 2. BxKN and 3. N-B6 mate
Try: 1. N-K27, P-N3; 2. BxP, R-R5 no mate

#688 (Arguelles)
Key: 1. BxP threat 2., QxB mate
Try: 1. B-B3?, N-B5 no mate
1. RxQ?, N-B5 no mate

#689 (Visserman)
Key: 1. B-KR threat 2. QxP mate
Variations: 1. --, R-Q2; 2. Q-N8 ch., R-Q1; 3. Q-N3 mate
2. --, B-B1; 3. QxB mate
1. --, R-K2; 2. Q-B8 ch., and 3. Q-N4 mate
1. --, N-K2; 2. Q-R8 ch., R-Q1; 3. QxR mate
2. --, N-B1 3. Q-N2 mate
Alternate: 1. R-R8 ch., KxB; 2. R-R7ch. K-B1 or N1; 3.QxP mate

#690 (Akerblom)
Key: 1. Q-N4 threat 2. Q-Q4 mate
Try: 1. R-K3?, B-B1 no mate

Dutch solutions
#687: 1. Pe4 dr. 2. Pg5: en 3. Tc5 mat
1. --, Pd4; 2. Pg3 sch., Pf3; 3. Td3 mat
1. --, Pe5; 2. Pg3 sch., Pf3; 3. Te5 mat
1. --, Pd2; 2. Pg5; Pe4; 3. Le4: mat
1. --, Pe7; 2. Le7: en 3. Pf6 mat
#688: 1. Lb3: dr. 2. Dd6: mat
#689: 1. Lh6 dr. 2. Df7: mat
1. --, Td7; 2. Db8 enz
1. --, Te7; 2. Dc8 enz.
1. --, Pe7; 2. Da8 enz.
ook: 1. Th8 sch., Kg7; 2. Th7 sch., en 3. Df7 mat.
#690: 1. Dg4 dr. 2. Dd4 mat.

GROUP H, 1976

H.Geerlof, 0 (0) G.Otten 1 (1)
All games have now been completed in Group H. The winner, J. Vander Geest, was announced last October.

GAME STRATEGY

The following exciting gameshows clearly the various plans both White (Geerlof) and Black (Otten) made during the game and how they were carried out. The first eight moves are along conventional lines, soundly developing pieces.

White	Black	White	Black
1. P-K4	P-K4	5. 0-0	P-QR3
2. N-KB3	N-QB3	6. P-QR3	P-Q3
3. N-QB3	N-KB3	7. P-Q3	B-K2
4. B-B4	P-KR3	8. P-KR3	B-K3

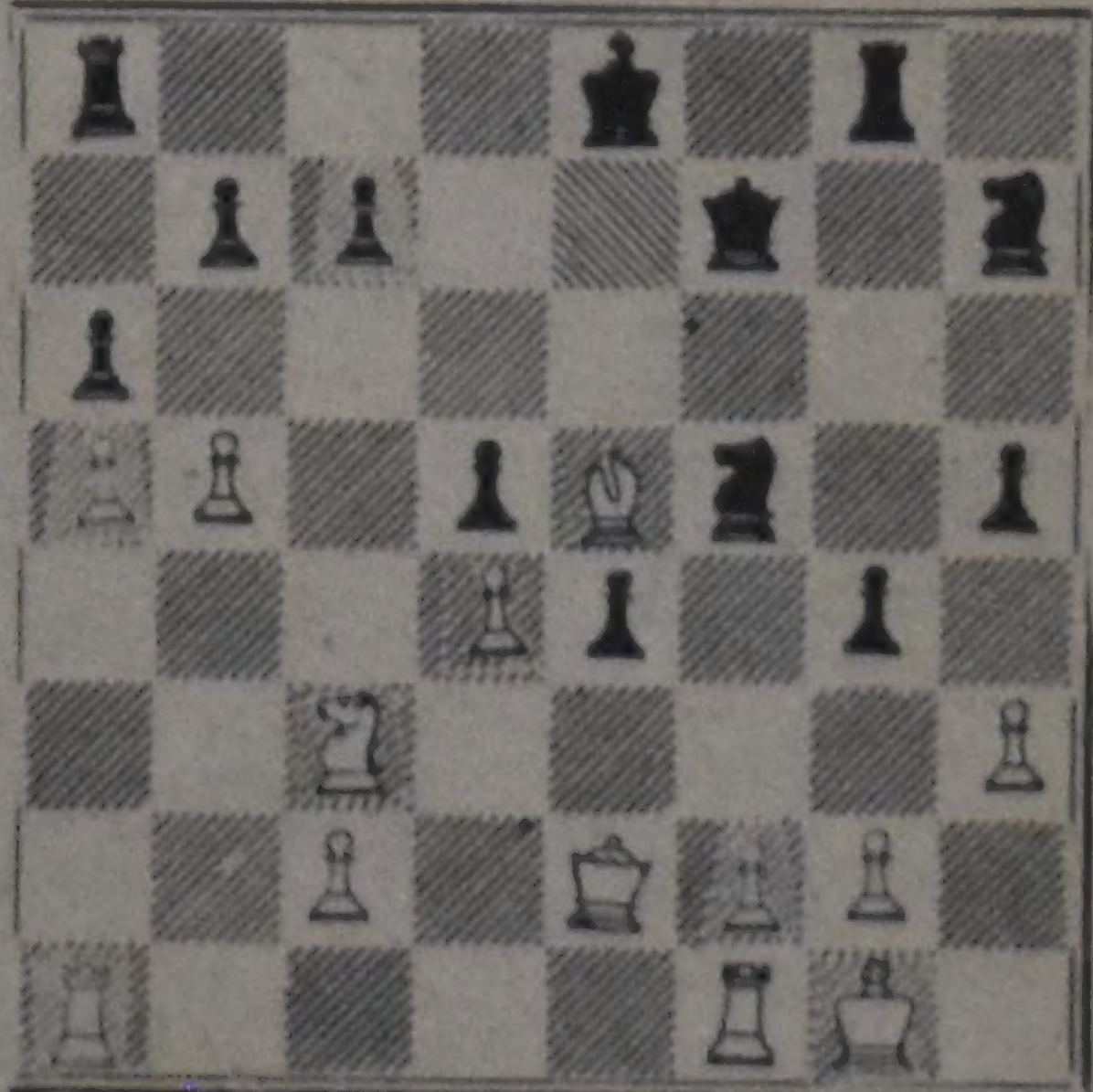
White now creates a weak spot on Black's King side and tries to exploit it.

9. BxB	PxB	11. N-N6	R-N1
10. N-KR4	Q-Q2	12. NxB	QxN

Since Black can no longer castle on the King's side, White will be concentrating his attack on the Queen side. Black must decide whether to castle or risk leaving the King in the middle. In any case, his counter attacking chances are on the King's side.

13. B-K3	Q-KB2	18. P-QR4	P-KR4
14. P-QN4	P-Q4	19. P-R5	N-B4
15. PxP	PxP	20. B-B4	P-KN4
16. P-Q4	P-K5	21. B-K5	N-R2
17. P-N5	N-K2	22. Q-K2	P-N5

Black (Otten)



White (Geerlof)

White has partially obtained his objective. Decisive pawn moves on the Queen side has prevented Black's King from castling. White can now sweep in on the QB file and the QR3-KB8 diagonal to deliver a dangerous attack. His Bishop has gained an excellent outpost to control almost every Black square in Black's territory.

Black too, has partially succeeded in his plan. He is soon to gain control of the KN and KR file, and disrupt the White King's position. He also has blocked the center, so that his King is safe for the moment. Moreover, four of his pieces are excellently placed for an immediate attack. White, although more of his pieces are in play, is not yet ready for such action.

23. PxNP	P(KR4)xP	25. K-N2	N-B6
24. P-N3	N-N4	26. PxP	RxP
27. NxKP	PxN	31. Q-B8 ch., K-K2	
28. QxP	NxB	32. QxP ch., K-B1	
29. PxN	P-N4	33. Q-B5 ch., K-N2	
30. Q-N7	R-K3	34. QxP	N-Q5

The Black King is now safe. White has compensated for the loss of the Knight by gaining three pawns, but that has no significance any more since he is in a mating net!

35. Q-Q3	Q-B6	38. K-N4	R-B1
36. QxQ	PxQ ch.	39. any	R-N3 ch., and
37. K-R3	R-R3 ch.	40. ---	R-KR1 mate